

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

INDICATIONS FROM WITHIN.

IN looking back upon the prominent ecclesiastical phenomena of the year just drawing to its close, one can hardly fail to be struck with the new direction in which the cause of disestablishment has been slowly but surely making itself felt. Within the State Church as well as outside of it, by many of the clergy as well as the laity, an appreciable growth of a disposition to look the prospect in the face, to discuss its probabilities and to take its bearings upon Church life, may be discerned. We are not among those who lightly estimate what is being done for the enlightening of public opinion on this subject by the direct efforts of the Liberation Society. We have faith in the truth which such efforts are undertaken to promote, and we have faith, therefore, in all serious self-denying work, the object of which is to explain and to commend that truth to others. We cannot bring ourselves to suppose that the active agencies now employed over almost the entire area of England and Wales in propounding and enforcing the doctrine of "a Free Church in a Free State" can, in the natural order of things, result in the failure predicted by the more ardent friends of the Church Establishment. If it had done nothing else, the Liberation Society has certainly held up to view the only remedy for those complaints which are now rife in the State Church. Accordingly, we look with increased interest and watchful curiosity to the ideas to which speculation about disestablishment has given rise within the pale of the Church itself. These ideas, imperfect as they may be, are being expressed with unusual frequency and freedom by Churchmen themselves, and not only in newspapers and in pamphlets, but in those assemblies which are restricted to Churchmen we find the severance of the tie binding the Church to the State again and again discussed as the only feasible mode of securing liberty to the Church in carrying out her mission unimpeded.

Among the signs of the times it may be noted that the *Rock* newspaper, an organ of the Evangelical party, has opened its columns to a free correspondence on the subject of disestablishment. Upon the whole controversy, the Editor of that paper writes, "We have at length contrived to find room for a typical assortment of the many letters which we have received on the subject of disestablishment.

The numbers *pro* and *con* were about equally divided, and this proportion, with a small sprinkling of neutral, reappears in our selection. The subject is very ably argued on both sides, but it is worthy of remark that the majority of the lay letters—we are speaking now of the whole mass of correspondence—are in favour of disestablishment, and the majority of clerical letters against it." Now, to those persons who have made themselves at all conversant with the general tone of the *Rock* newspaper, the mere admission into its columns of a controversial correspondence upon the subject will be held to be sufficiently significant. On the other hand, the Ritualist party are becoming convinced that they cannot get the liberty to which they aspire in a State Church. We learn from the *Weekly Review* that "there is a good deal of private discussion going on in regard to the subject of disestablishment. Clergymen, who a year or two ago would have scouted such a proposal, are now examining it, and the subject is unquestionably viewed with favour in rather unexpected quarters. A High-Church bishop has, in fact, gone the length of saying that, 'there might be worse things than disestablishment.' The truth is that the Ritualist party are discovering that they cannot get the freedom which they claim in a State Church; they are, therefore, disposed to seek freedom in disestablishment, and, in a very short time, probably Mr. Miall and a number of High-Church divines will find themselves unexpectedly working in the same cause." The inhibition served upon the Rev. Arthur Tooth, suspended by Lord Penzance on Saturday se'nnight, for neglecting to obey a monition of the Archdeacon Court, seems likely to bring matters to a crisis. The rev. gentleman has not obeyed the sentence of the judge. In a declaration signed by him and distributed among his congregation as they left the church, he has entered his solemn protest against "the exercise of secular authority in matters spiritual."

We are under no illusion in regard to these matters. Neither the Evangelical nor the Ritualist clergy are willing to entertain the idea of disestablishment in the sense of its being necessarily associated with disendowment. There may be exceptions—we happen to know that there are—more numerous, perhaps, than the public have been made acquainted with. But, undoubtedly, the chief idea entertained by the clergy who favour disestablishment, is that while they are to be released from all subjection to the law in regard to the prosecution of their spiritual mission, they are to retain unimpaired or, at any rate, very partially curtailed, their temporal privileges and emoluments. They wish, in fact, to use the position given to them by law, and the procedure and the property which law places at their disposal, as a basis of action which they themselves may take advantage of to do as their conscience may direct. We need not say that this is a view of disestablishment not likely to prevail with the laity. No statesman of modern times would venture to propose the release of the Church from her obligations to the State, and at the same time her retention of the endowments which she now enjoys. Assuredly, the great mass of the working classes would be found in agreement with the educated laity of England, Conservative as well as Liberal, in opposing the transference of the property at present in the usufruct of the

Church of England without restrictions upon the free use of it by the clergy. Nevertheless, one is glad to see sentiments of reverence for the office which they sustain dawning upon the minds of the English priesthood. They aspire to be free in the discharge of their spiritual duties. They ought to be free. As the Rev. Mr. Tooth said, "he and his friends held it to be their privilege and their joy to acknowledge the law of their King Jesus, and, despite Acts of Parliament and Secular Powers, they were determined, at any cost, to maintain their right to obey the law of their King." So it seems not unlikely that a sentiment of spiritual independence will be cherished by no inconsiderable section of the clergy, until they are ready to pay the price for it in disendowment as well as disestablishment. At all events, the question is being looked at from the standpoint of conscience, and, albeit we look for no hasty decision, we feel satisfied that the decision, when it is arrived at, will, in principle at least, coincide with that of the Liberation Society. This is one of the most significant and pleasing promises of the year very soon about to end.

NOTES ON THE LATE LONDON SCHOOL BOARD ELECTIONS.

THE great defeat of the clergy—or, to put the matter less angularly, the triumph of School Board principles—at the recent elections in London has naturally elicited much comment from the weekly, as well as the daily, newspapers, and it is to be observed that on no side has there been an attempt to conceal the significance of the event. A few words on this phase of the subject may not be without service.

The Church papers are candid in their confessions. The *Record* somewhat recklessly admits that its friends are "humiliated" by the position of the Church candidates on the poll, while the *Rock* can only draw comfort from the fact that, after all, the Evangelicals were less badly beaten than the High Church. It's all owing to the injudicious attempt to link the demand for economy with that for religious education; and therefore the Church, as such, comes out unscathed, is the spirit of an article in the *Guardian*—a paper which, it is only fair to say, has frequently of late sounded a note of warning to the High Church zealots who have rushed with headlong eagerness into the fray. The *John Bull* lugubriously complains that the ratepayers appear willing "rather to pay heavily than to vote triennially"; the chief culprits being Churchmen. No doubt the mass of Churchmen were, in this case, woefully "apathetic"; but do they ever, to a large extent, feel any vital interest in such conflicts for sectarian ascendancy?

As to the secular journals, we may remark that the *Spectator* rejoices in the result with well-bred sobriety, and by means of one of those ingenious theories, for the construction of which our Liberal contemporary has obtained quite a reputation, it has been able to prove to its own satisfaction that the elections were a triumph, not of extreme views in any shape, but of that moderate Liberalism of which the *Spectator* is so able an exponent. A good many people are of opinion that the facts, unless ingeniously twisted, point in just the opposite direction; but, not having the least desire to disturb our contemporary's complacency relative to a result

over which we both rejoice, it would ill become us seriously to contest this pretty but rather fanciful theory.

One of the special protégés of the *Spectator*, who was very decidedly rejected in Hackney, does not at all accept that paper's explanations. The Rev. John Oakley, a popular clergyman at Hoxton, and an earnest worker in the cause of education, candidly admits, in a letter to a local paper, the magnitude of the defeat. Mr. Oakley is a moderate man, but was in bad company; or, as he himself puts it, "in a false position"—for he had no right to be in a position "which implied hostility to the School Board," of which he has "always been in principle a firm supporter." The suspicion that a Churchman must be an enemy to the Board, monstrous as it is, "is very far from being unfounded." We dare say so enlightened and unprejudiced a man will never again be found ranged under the banner of the National Society, for he is pleased that he is not the representative of men "who would have been soon found calling him a traitor." It may hence be inferred that the election of Thursday week was much more a Church defeat *per se* than, as the *Spectator* says, a victory of moderate Liberalism. We may here quote a portion of the last paragraph of Mr. Oakley's letter, which goes somewhat beyond the School Board controversy. The rev. gentleman says:—

Let me only add an expression of the deepest conviction that this hostility between Church and Dissent—which has come out so strikingly in the late election—must cease, if our civilisation is not to be seriously retarded, and our place lowered in the scale of nations. If what you call "Disestablishment" would set us free from some of the inveterate suspicions and hostilities which pursue us—I fall at present to see why it should—my hands would be held up for it at once. It seems to be the legacy of many generations of prejudice and antagonism. None feel it so acutely as the modern generation of the thoughtful working clergy; and if this adverse vote against the Church compel attention to it, and discussion of it—much more if it indicate a path of escape from it—it will prove to be a blessing indeed, hardly disguised at all to those who are used to study the ways of God with men, in the shape of what is in the eyes of the world a crushing defeat.

We will not now stop to comment on these suggestive remarks—which we hope indicate that Mr. Oakley and some of his brother clergymen are on the "disestablishment" road—but proceed to note the singular unanimity that has obtained among the cheapest and most widely-circulated weekly papers, such as the *Weekly Times*, *Lloyd's*, and the *Dispatch*. That they should all be Liberal is a matter of course—that they should give a zealous support to the School Board cause, implies that their readers are interested in it. The conflict of the 30th ended in what was emphatically a working men's victory, and the papers referred to celebrate it in that sense. And more. The *Weekly Dispatch* advertising to the Primate's remarks at Croydon, that the agitation caused by the election was "merely the natural effervescence which in a great community must always arise at the period of a popular election," says:—

His grace is either deceiving himself or idly endeavouring to mislead other people. The result of last week's battle is a great and decisive victory over that immense majority of the Anglican clergy who have been doing their utmost so to hoodwink the public, and so to subvert the Education Act of 1870 as to sacrifice the interests of the rising generation to their own greed of ecclesiastical and theological authority. . . . The people, we do not hesitate to affirm, are being educated in the doctrine of Church disestablishment by the clergy themselves.

Looking in quite another direction, we find the *Tablet* drawing pretty much the same inference. The Roman Catholic organ is naturally sore that four of its co-religionists were rejected and only one returned; still more so that these candidates got so few votes outside their own communion. Somehow or other the tacit alliance between Anglicans and Romanists did not, in this case, work well. In its bitterness the *Tablet* says some unpleasant, not to say spiteful, things—such as that the recent vote of the London ratepayers was "assuredly an anti-Disestablishment vote." Our Roman Catholic contemporary proceeds:—

The Established Church bore the brunt of the attack, and suffered most of the defeat. The lines of School-boardism and the lines of the "Liberation Society" do not exactly coincide, but there can be little doubt that the men who clamour for the suppression of denominational education are at least as willing to be relieved of the real or fancied burden of an Established Church such as the Anglican one. It was secularism and dissent, reinforced by some Church of England divines who are always prepared to trim, which won the battle of the School Board contest. If it be unnecessary to have the rising generation educated in the principles of the Church of England, it must be less necessary to have a Church of England at all for much less urgent purposes. If an intelligent laity can supply sufficient religion to their children, why could they not supply sufficient religion to themselves? Can there be a more ostentatious mode of proclaiming the worthlessness of a religious establishment than when it is decided that

its ministrations are not required even in education? In this point of view we cannot but recognise the accuracy of the judgment expressed at the St. James's Hall meeting under the presidency of the Anglican Bishop of London. It is unquestionably true that if the Anglican Church be declared unnecessary even for educational purposes, it has no claim whatever to exist. The London School Board election was not entirely a disestablishment election, but it was very near it.

The *Tablet* goes on to inquire whether the disestablishment movement is gathering strength, and whether the Anglican Church can ever recover a position which once lost by "a Protestant sect" can never be recovered. Soon the agricultural labourer will be enfranchised. Is he on the side of the Establishment; and can the English legal Church "cope successfully with the dangers ahead"? If not—if the Established Church continues to sink in popular estimation—how will it fare with the Catholics? It is for them, we are told, to win popular favour "by a policy of frankness and courage united with conciliation," and by going among the people. If the State-Church is to fall, let Catholics stand aside. "The Establishment," says the sagacious writer in the *Tablet*, "may not long protect the little barque of the Catholic Church in England. We do not wish for its destruction, to the profit of Infidelity and Secularism, but Catholics must learn to protect themselves." For the present, then, Anglicans and Romanists part company.

It will thus be seen that the School Board victory in London was something more than an educational triumph, and that it may have far-reaching results, not perhaps to be speedily realised, which point only in one direction. The friends of disestablishment certainly have no reason for discouragement at the issue of this remarkable contest.

ECCESTIATICAL AFFAIRS IN CEYLON.

A communication just received from Ceylon states in relation to Bishop Copleston's recent action, that in 1854, the Duke of Newcastle, then Colonial Secretary, writing to the Governor of Ceylon, laid down the principle that the ecclesiastical establishment in Ceylon existed solely for the benefit of the European civil servants of the Government, and had nothing to do with missionary work. Lord Carnarvon, however, in his despatch of last year, stated that Bishop Copleston had been selected because of "his special disposition for missionary work among Indian races," and, as a matter of fact, as soon as he arrived he proceeded to interfere with the Church missionaries, and to establish a Tamil coolie mission under the special charge of a paid Government chaplain. "This," says the writer, "we consider our very strongest point in an appeal to the House of Commons. Can it be tolerated that Government servants are to be allowed to proselytise and create disturbance and opposition among the heathen races of India and Ceylon? The Bishops in India, as a rule, are careful to abstain from mission work, but he of Colombo boldly announces a mission to the Tamil coolies immediately he arrives—to coolies who come from Southern India and return thither. This is in direct opposition to the Queen's proclamation of 1858. But bishops of Colombo would really have no duty to perform if they did not act as missionaries, however unfair to do so, while drawing all their salary from the general revenue. Here is a leading officer of Government—ranking third in official precedence and emoluments in the island—whose special vocation it is to subvert the religion of nearly the whole population of two and a-half millions, his own adherents only numbering 15,000. A more disgraceful case of aggrandisement and interference with useful mission work has probably not been experienced since the sending of a bishop to Madagascar."

The bishop seems to be looking for a way of escape from the difficulty into which he has brought himself. He has asked for "the counsel and advice of the assembled presbytery," at a conference which was to be held on November 23, when the question to be considered was—"Should the bishop be advised to deal with the matter as one within the discretion of our own diocese? or should he refer it to the judgment of some external body, such as the synod of our Indian province, or a meeting of the English episcopate?"

THE ESTABLISHMENT AND NATIONAL EDUCATION.

At a meeting of the Liberation Society at Derby on Dec. 5, Mr. CARVELL WILLIAMS, in the course of his address, said that among other evils flowing from the establishment of the Church of England was the obstruction which it offered to national education. He went on to say:—

I have no doubt that there are Churchmen present who will be greatly surprised at that statement. "What!" they will say, "in the face of all the schools we have built, and the money we have contributed, and the self-sacrificing efforts of the clergy on behalf of education, do you mean to tell us that the Church is

hostile to national education?" Well, I reply to that in the pithy language of Mr. Cowen, who, in one of the education debates of last session said, "I have seen that the clergy have displayed a great deal of zeal on behalf of Church of England schools; but I have not seen them display much zeal on behalf of education." Recollect that for centuries the Established Church has been in possession of large endowments, of great power, and of many other advantages, and yet what was the state of the country in regard to both religion and education only so lately as the close of the last century? We learn from the biography of Hannah More that the condition of the parishes around her was "almost Pagan." She attempted to dispel the darkness, by endeavouring to give to the ignorant people the blessings of education. What happened? Why, for opening a school in one of these parishes, she was actually prosecuted in an ecclesiastical court, and wrote to William Wilberforce that the cry was being raised that the Church was in danger. (Shame!) She added that in some parishes she and her coadjutors dared not act, "by reason of the worldly clergymen, who are now quiet and civil, but who would soon become hostile if we attempted in their parishes what we do in some others." Yet Hannah More was not a Dissenter, but a good Churchwoman, and the friend of bishops and clergymen; and I therefore leave you to judge how Dissenters were likely to fare in carrying on educational work. She was not the only philanthropist of that time who took pity on the people in their ignorance. There was Joseph Lancaster, who established what afterwards became the British and Foreign School Society. He, too, was denounced by bishops and clerics as endangering the Church. They objected to placing the Bible in the hands of the poor, unaccompanied by creeds and catechisms, and especially they objected to their being taught by a Quaker. Good Joseph Lancaster was, in fact, denounced in Episcopal and archidiaconal charges as vigorously as though he had been one of the Liberator of to-day. His project, it was declared, was "a wild, absurd, and anti-Christian scheme, and calculated to answer no one purpose so much as that of amalgamating the great body of the people into one great deistical compound"; so that undenominational school board candidates may, if they can, find comfort in the fact that their predecessors were reviled by Established Churchmen just as much as themselves. (Cheers.) The opposition to Lancaster, however, happily failed, and now mark what followed! When it was found that the education of the people could not be prevented, the obstructives changed their tactics, and resolved that the education given should, if possible, be in the hands of the Church. (Hear, hear.) "It cannot be dissembled," wrote Dr. Bell, "that thousands in various parts of the kingdom are drawn from the Church by the superior attention paid to education out of the Church. The tide is fast setting in one direction, and, if not speedily stemmed, it may run faster and faster." "Of all the plans," wrote Mrs. Trimmer to Dr. Bell, "that have appeared in this kingdom likely to supplant the Church, Mr. Lancaster's seems to me the most formidable. . . . A few years hence, were Mr. Lancaster's plan to be fully adopted, the common people would not know that there was such a thing as the Established Church in the nation." "I cannot," wrote Mrs. Trimmer to Dr. Bell, at another period, "see this Goliath of schismatics bearing down all before him, and engrossing the instruction of the common people, without attempting to give him a little check." Something, it was urged, must now be done. "If," said Dr. Marsh, afterwards Bishop of Peterborough, "we cannot recall the thousands who have deserted the Church, let us double our efforts to retain the faithful band which rally round her standard. Let both the clergy and the laity, who are still attached to the Church, combine for mutual defence." The result was the formation of the "National Society," which still avows as its main object, the education of the poor in the principles of the Established Church. (Hear, hear.) Education being inevitable, it must be promoted in such a way that the Establishment might be strengthened, instead of weakened. Now in reply to this it may be said, "Why rake up all these painful facts? Why not let bygones be bygones?" Why, just, because these historical facts throw a strong light upon the events which are happening to-day. (Cheers.) For though the method of the Established clergy has changed, their purpose and their spirit remain substantially what they were in the times I have been describing. (Hear, hear.) I will not prove the truth of that statement, as I might do, by recalling what happened in connection with the Factories Education Bill and the Minutes of Council. I am content to refer you to what has been witnessed since the passing of the Education Act of 1870. When it passed that measure, Parliament intended to lay the foundation of a national system of education, however imperfectly it did its work. Mr. Forster was complimented all round for his share in passing the measure; and by Churchmen a great deal more than by Dissenters—and certainly with some reason. (Hear, hear.) No sooner, however, had the bill become law than the friends of the Establishment began to do their best to make it a dead letter in as many parts of the country as possible. They tried to prevent the creation of school boards as earnestly as farmers try to keep away the cattle plague—(Laughter and cheers)—and where they could not do that, they did their best to fill the boards with men who would make Church interests an object of paramount consideration. (Cheers.) It is no use their telling us that they have no antagonism to school boards. I heard last session a Conservative member call them "detestable." I heard Mr. Hardy, a Cabinet Minister, speak of them in the same sense. I heard Lord Sandon speak of them in terms of menace which were utterly unbecoming in a Vice-President of the Education Department; and more lately I heard Lord Francis Herve, in St. James's Hall, boldly declare that school boards had retarded the cause of popular education. (Loud cheers.) Sir, I speak strongly on this point, because I speak feelingly. We who live in London have just come out of a great fight. (Much cheering.) We have had arrayed against us the bishop of the diocese, a batch of canons, and a host of clergymen, with all their parochial satellites. Everything that could be done to discredit the great work of the London School Board, by misrepresenting facts and manipulating

figures, and assailing personal characters—(cheers)—I say, everything of that kind that could be done, was done. But, thank God, they have been foiled—(great cheering)—thoroughly foiled, in a purpose than which nothing more narrow or unpatriotic was ever pursued by mistaken Englishmen. (Continued cheering.) It has been a great struggle, and I believe that it has been a crowning victory; but there are struggles yet to be carried on elsewhere, and I hope that all over the country the example set by London will be resolutely followed. (Cheers.) Surely, if there is any question on which it is possible to unite it should be that of popular education. The questions we ought to discuss are, how shall we provide the best schools, the best teachers, and the best modes of instruction? How shall we get the children into the schools, and how induce the parents to co-operate with teachers and boards in securing the education of their children? Instead of these questions, we are discussing how many Churchmen and how many Dissenters should sit on the boards, and especially what will be the effect of board schools on the existing denominational schools? (Hear, hear.) These denominational schools, instead of being regarded as means to an end, are regarded as an end to be secured at all costs. Their supporters are the latest class of protectionists. They dread competition, and insist that school boards should look after what they call gutter children, and leave the pick of the poorer classes to themselves. (Cheers.) Nobody but those who sit on school boards know how much time has been wasted in wrangling about matters which all have their origin in the fears of the supporters of Established Church schools. (Hear, hear.) To secure their purposes they have raised the cry of economy. There never was a more hollow or hypocritical cry. (Loud cheers.) Why, they who raise it belong, for the most part, to a party which has never spared the pockets of the people—which has seen public money wasted without any protest, and has seldom helped to lighten the burdens of taxation. (Cheers.) They belong to a Church which spends 157,000*l.* a year on archbishops and bishops, and 346,000*l.* a year on useless deans and chapters, and which holds property the annual value of which is probably not less than ten millions a year. They long had almost exclusive possession of the Universities, and they have filched from the poor, for the benefit of the middle-classes, many of the ancient grammar schools and other educational foundations. (Cheers.) Yet these very men grudge the expenditure of sufficient money to provide the working classes with good schoolrooms and playgrounds, competent teachers, and other educational appliances. (Loud cheers.) Why do they do so? Because they dread the effect on their own schools. And why are they so anxious to maintain these schools? Avowedly—they said so plainly in St. James's Hall—because they are among the outworks of the Church Establishment. (Cheers.) The electors of London have seen through all these sinister designs, and they are resolved that the spread of education shall be the first object of public concern, and they are also resolved that schools maintained by public funds, and existing in the public interest, shall be completely under public control. (Cheers.) And, I say to you, in view of your approaching school board election—"Go and do likewise." (Cheers.) You have, however, a great deal more to do than to return a good school board; you have to deal with the great source of those evils of which I have been speaking to-night, viz., the existence of a National Church Establishment. (Hear, hear.) Applying to that institution the language of Latimer in regard to covetousness, I say emphatically, "Establishment is the root of all this evil. Therefore, strike at that root. Aye! out with your axes, ye preachers, and strike at that root! Stand not ticking and toying at the branches; for new branches may spring forth; but strike at the root!" (Loud cheers.)

A WESLEYAN MINISTER ON DISESTABLISHMENT.

At the recent meeting of the Liberation Society at Derby, the Rev. E. LLOYD JONES, Wesleyan minister at Warrington, appeared in company with Mr. Carvell Williams as one of the deputation. In the course of his address he said he was sorry that at that advanced period in the history of the disestablishment question the appearance of a Wesleyan minister upon a platform was something so strange, and did not happen oftener. If, however, their friends of the State Church concluded that, because they were not oftener on Liberation platforms, they were therefore on the side of the State Church, he could assure them that they would be grievously disappointed. He could assure the secretary that though he did not find them on the platform as often as he might desire, there would be a goodly number when the day of decision came, and he would find them among his warmest supporters. (Cheers.) The Methodist ministers might be put into three classes. There was one class, which was in a very large minority, who had always been strong defenders of State Churches, and who had belief in the abstract principle of a State Church. But even the sturdy Conservatives of the Methodist ranks, from the treatment they had received from the Established Church during the past year or two, which would not allow them to write three letters upon a tombstone, and who, classed Methodists, amongst Infidels, had had their faith shaken by such conduct. (Applause.) Whether they would sufficiently recover from the shock as to forget and forgive before next election he did not know. Another class—and he thought he might say the majority were in this class—comprised those Wesleyan ministers who were thorough Protestants, and evangelical in their teaching. They looked to the State Church; and what did they see? That an influential section were modified Roman Catholics—a party numbering three hundred clergymen, whom they considered to be simply Roman Catholics in disguise. (Applause and hisses.) They found another party, whom they believed to be a

modified type of Unitarians—the Broad Church party. When a section of the Wesleyan ministers looked at these two parties, they felt that there was no adequate means of checking the advance of these two armies in the Church, but by at once coming out, and saying that they were in the ranks the Disestablishment men. They believed that there was no period in the history of religion when Christianity would not have got on better without a State Church. (Applause.) Among that number he thought he might fairly class the younger men of the Methodist connexion, of whom the vast majority were in favour of disestablishment. What about the laymen? He believed they were in advance of the ministers on the question—(applause)—publicly in advance. He believed that if the Methodist Connexion were canvassed to-morrow, there was no circuit in which there would not be an overwhelming majority in favour of disestablishment. (Loud applause.) In order to make a circuit they must have something more than six rich men and a superintendent—(laughter)—and the vast majority of Wesleyans were working men; men who would not go to the polling-booth and vote Conservative, which meant voting for the humiliation of their ministers and themselves. (Cheers.) It might be asked—Are not you Methodists the less Wesleyans for it, and don't you abandon your position, and go in the face of the injunction of John Wesley? He thought not, and even if they did, there was something which they respected more than Methodism, and someone to whom they ought to be more faithful than even John Wesley; and if ever the time came, when in behalf of the Lord Jesus Christ it would be necessary to sever all connection with them, he believed there were many of them able and willing to do it. After further reference to the opinions of Wesley, the speaker proceeded to describe the condition of the Establishment, and its various parties, and the nature of the forces by which it is mainly upheld, and he closed by insisting that a State Church was out of harmony with the spirit of Christianity, and had signally failed.

JOSEPH ARCH ON DISESTABLISHMENT.

On Wednesday evening the second lecture in connection with the third session of the Leeds Nonconformist Union was delivered in Queen-street Chapel, Leeds, by Mr. Joseph Arch, Leamington, President of the National Agricultural Labourers' Union, on the subject of "The Establishment: its Relations, Morally, Socially, and Politically to Agricultural Districts." There was a large attendance. Mr. J. W. Willans presided, and amongst those present were the Rev. J. Wood, M.A., the Revs. Geo. Lamb, Geo. Hinds, Jno. Scott, H. W. Holland, J. H. Morgan, and E. Dixon; Messrs. E. Butler, Josh. Lupton, W. Slade, Lawrence Gane, James Doddgahun, Jno. Andrews, &c., &c.

The CHAIRMAN, in introducing Mr. Arch, said there was no part of the question of disestablishment which demanded more careful or thorough investigation than that which touched its relation to our rural population; and when the day of disestablishment came—as most assuredly it would come—(applause)—there was no part of the subject which would perhaps so severely tax the wisdom of our legislators. (Hear, hear.) The advocates of the Established Church system had always pointed with an air of triumphant confidence to the work of that Church in the country districts, and claimed that a State Church was indispensable to the true and proper welfare of those populations. We were all members of that Church, so long as its constitution was avowedly that of a national Church; we all claimed to be members of it, and should continue to be, until it was relieved of its national character. We were therefore all the more indisposed to enter into controversy with those who had been active members of the Church in respect of the fulfilment of its religious duties. (Hear, hear.) We could not well avoid controversy on this subject, however. No doubt we would do so as long as we could, but so long as the constitution of the Church was so much intermingled with the political and spiritual it was absolutely impossible for us, in loyalty to our own principles, and without a sacrifice of duty, altogether to escape from it. (Hear, hear.) But in whatever controversy we might have, we must try to conduct it in a spirit of Christian justice and charity. He was sure it was in such a spirit that Mr. Arch had resolved to do his great work of elevating and emancipating such a large proportion of his fellow-countrymen. (Applause.) But how came it, if the Church of England had been performing her duty in those districts, that this work of Mr. Arch was a necessity? (Hear, hear.)

Mr. ARCH, who was most cordially received, said no doubt there were many sympathetic minds in our large towns who yet had little conception of the actual privations of rural life. It had been said that England's peasantry was her opprobrium. It was perfectly true; but as one of that unfortunate class, he felt, with tens of thousands of others, that if they were an opprobrium to their country, they had been made so by others, and not as a matter of choice themselves. It was true that the Established Church of England, with her 20,000 ministers, had made a great boast of her necessity in the rural districts, and for a continuance of her existence. We had been told that the Established Church benefited the rural districts because it placed in almost every village a highly-cultured and educated gentleman. He would not stop to question the nature of the high qualifications of the clergy that the Establishment had sent to our

villages, but we had good reason to question whether they had done their work as they ought to have done. The moral condition of the agricultural labourer in the rural districts had been considered by some as very low, but he would ask those who said this, could they expect a high tone of morals and class of society, when they considered that in thousands of cottages in England to-day father, mother, and children—grown-up sons and daughters—were being herded together like swine in the stall? (Applause.) If he knew anything of the teachings of morality, he understood that it must begin with the child in its childhood. There had been no body of men in our villages who, had they done their duty aright in this matter of education, could have done more good than the clergy. Difficult as it might have been, no doubt, to deal with fox-hunting country squires, he held that it was their bounden duty, whether dealing with country squire, or noblemen, or prince, when they saw humanity seething, fevering, and festering in these miserable places, to have denounced the system and sought to apply a remedy. (Applause.) The action the agricultural labourers had taken themselves during the last four years, he was happy to think, however, had compelled landlords to build hundreds of better cottages than they would otherwise have done. (Hear, hear.) Many of the clergy of the Established Church in the country did not seem to like the movement in which he was engaged. The reason, he supposed, was because they were doing the work which the clergy had left undone. He might add, too, that they had not completed their work yet. (Hear, hear.) Whilst they saw those miserable cottages and honest-hearted and hard-working men, with their wives and families, forced to live in them, they would still keep the agitation before the public, and if they could not reach the landlords by means of an Act of Parliament, they would endeavour to do so by argument; and if Christian ministers forgot their duty then they would also hold them up to the gaze of the public, and show the people that the Church which, supported through State agency and State patronage 20,000 of them, was a burden upon the country, and must be disestablished and disendowed. (Applause.) Had they ever known of the clergy founding a system of education which could meet the necessities of the case in the agricultural districts? Lord Sandon's measure had merely had the effect of keeping out the Education Act from the rural districts, and he sincerely hoped that when there was a change of Government the first thing they would do would be to repeal it, for it was a disgrace to the Statute Book. (Applause.) When any one considered the nature of the education that had been given to the agricultural labourer's child, it was really astonishing to think how men could come before the public and boast of the education which they said they had given to the working men of England. Here was an illustration of its extent. A short time ago there was forwarded from one district in Hampshire a petition in favour of the extension of the franchise. There were 3000 signatures to it, and of that number more than half could not write their own names. He and others in the agricultural districts did not wish to charge the clergy with what they did not deserve; but if they went about and told the people what a lot they had done, then he was prepared to tell the people what they had not done. (Hear, hear.) When eight years old he went into the fields to work, and never in the whole of his experience had he ever known of a clergyman entering his protest against young sapplings of this age being ruthlessly taken from school and robbed of their education. (Applause.) The Great Master said, "Feed my lambs"; but here they had the shepherd or pastor looking after the fleece whilst the lambs were going into the fields to be starved. It was to him (Mr. Arch) one of the most pleasing facts in connection with the agitation which had been going on in recent years among the agricultural labourers that some thousands of labourers had learned to read. (Applause.) In 1872 there were thousands of them to whom the Bible was literally a sealed book; but now there were thousands who could read and study their Bible, and also take an interest in the political affairs of the country. (Applause.) Again, he believed that in the last four and a-half years over 6,000,000*l.* had been paid in wages into the farm labourers' pockets which had not been paid in the four years previously. (Hear, hear.) Surely this told of the addition of a few home comforts to their dwellings, and none, he could assure his hearers, appreciated the blessings of that advance more than the agricultural labourer himself. He was not there, of course, to say that agricultural labourers were all angels, but he resented with indignation, and hurled back the charge upon those who made it, that with the increase of wages there had been an increase of drunkenness among them. (Hear, hear.) For a period of thirty-two years he had been a local preacher, and he could testify that drunkenness had decreased in the rural districts. (Applause.) Among other things, the agricultural labourer had been driven in disgust from the Church because of the Ritualistic practices of some of her clergy. (Hear, hear.) They might play their pranks for a time, but they would soon find that they had got to the end of the chapter. Then again, the labourer had found the clergy of the Establishment, as a rule, opposed to every measure of progress. Never in all his experience had he heard of the rural clergy calling a meeting of the villagers together to give them political tuition. He supposed they thought they could plough it up in the fields, pick

it off the hedges, and find it by the sides of the road! (Laughter, and) "Hear, hear." He ventured to say that the agricultural labourer had learned more as regarded political teaching in the last four years than he had in the previous four generations. (Applause.) But why did the clergy so much dread their accession of political knowledge? Why! because they know that with knowledge there was power; once educate the masses of this country in the true principles of politics, place power in their hands to wield, and the day when they did so the English Church as an establishment was doomed. (Applause.) If any class of men had a right to demand their political dues, and possessed a claim on the Government, that class was the farm labourers in rural districts. We did not know but that we might at any moment be plunged into another most unfortunate war. He was pleased to see that Prince Bismarck meant to take a neutral course; but as he (Mr. Arch) had often said before, the Government of this country had missed one of the grandest opportunities that was ever placed before one in Great Britain of showing to the world at large her traditional and her true character as humane and Christian. The Government had let the chance go by, and now Russia had borne that grand insignia of "humane" from the brow of England, and to-day she was flaunting it in defiance of the cold-heartedness of my Lord Beaconsfield. (Applause.) For the sake of England, her commerce and trade, and her teeming population, he hoped she would not be plunged into war. Politics! Why, who had to do with them if the English working man and labourer had not? If there was stagnation in trade, who suffered first? But what was to be done? Educate and enfranchise the people; let the man who had to obey the laws of his country have a voice in saying what they should be. (Applause.) They were educating them slowly now; but once educated in the proper lines, and Gladstone and Bright would be again in power. (Applause.) Then, and not till then, would the dark blot that had fallen upon England's honour be wiped out. (Renewed applause.)

The Rev. WM. THOMAS moved a vote of thanks to the lecturer. The Rev. JOSEPH WOOD, in seconding the motion, said it was sometimes asked who could take charge of the education and religious teaching of the rural districts if the Church were disestablished. Speaking for the Primitive Methodists, he said they had about 15,000 local preachers—of whom Mr. Arch was one—ready to go into the villages, and teach or preach the Gospel to the agricultural labourers. (Applause.)

The motion was passed, as was also a vote of thanks to the chairman, on the motion of Mr. ARCH.

"THE DISESTABLISHMENT SCHEME OF THE LIBERATION SOCIETY."

The following letter on this subject appeared in the last number of the *Freeman* :—

Sirs,—I had hoped some other pen than mine would have been employed to answer the letter with the above heading, and signed "Richard Glover," which appeared in the *Freeman* of the 24th ult. As no reply appeared in your columns last week, and as silence might seem to give the consent of all your readers, I beg permission to offer some remarks. Your contributor evidently assumes, as you had previously surmised in an editorial, that the article in the *British Quarterly* on the subject was in fact an exposition of what is called the "scheme of the Liberation Society," and he founds upon this conclusion charges of injustice and double-dealing against the committee. It is "a change of front," he says, and he reiterates this dreadful charge again and again, and at last exclaims in evident perplexity, "Why is the change of front made? If the demands now put forth are just, why were they not made earlier? If unjust, why are they made now?" I am sorry your contributor should be in the doubt and difficulty which these ifs and whys indicate. As a member of the Liberation Society, however, I protest against the assumption that the article in the *British Quarterly* has any authority as an exposition of the disestablishment scheme of the society. That article was certainly written while the executive committee was still in deliberation upon the suggestions for disestablishment submitted by the special committee appointed two years ago. Should a scheme for disestablishment be finally agreed upon by the executive, it must be submitted to and ratified by either the great council of the society, or by the triennial conference, before it can become the scheme of the society. When that process has been gone through it will be time enough to quarrel with it as the offspring of the Liberationists, and to complain of a "change of front." Moreover, whatever the scheme finally adopted may be, as it will in reality be the first and only scheme for the disestablishment of the National Church ever adopted by the society, it can be no "change of front" unless it violates any of the fundamental principles on which the society is based. Your contributor either does not know, or he forgets, that "the Liberation Society" is not a Nonconformist body, but that both its membership and its executive are alike open to any persons who subscribe to the principle of the separation of Church and State. Its objects and its membership are unsectarian and national, and, whatever may be its decisions as to any particular mode of disestablishment, its action will not be that of a Nonconformist society as such, or in any sense, and cannot therefore be "a grave expression of Nonconformist character and motive." If it were to be a question, as your contributor seems to put it, of how generous the Dissenters of England should be in dealing with the Episcopalians now in possession of the ecclesiastical property of the country, the matter might wear the aspect he presents, but it never will be a question of so limited a character, and the sooner we as Dissenters are disillusioned the better. There are millions outside all our churches who will

have a voice in this matter, and if we are not capable of looking at it and judging it from a national standpoint, we had better let it alone.

An enormous amount of national property is involved, the country is burdened with rates and taxes that are ever on the increase, the people are determined to have a national system of education (as the recent elections abundantly prove), and, however generous Nonconformists may be inclined, it will not secure the public sympathy to propose any plan of disestablishment that will allow the wealthiest community in the world to carry off as its dowry too large a proportion of the property now devoted to ecclesiastical purposes. This mistake was made in Ireland; if made in the same proportion here it would be a fatal error. It would be a robbery of the people, a source of danger to the community, and a curse to the Episcopal Church. A Church fattened, enriched by extravagant State endowments, planted outside all State control, would be an evil tenfold worse than we now endure. Your contributor is not content to respect all life interests, and to deal justly and generously as regards all recent voluntary endowments of the Church, but evidently wants to go much farther—how far he does not say, except that, for one thing, he would hand over all the parish churches in the land as a free gift to a new Church body, representing the present adherents of the Establishment. Why the Episcopalians are to be endowed with all this property he does not say, nor give any reason why they should not pay rent for, or buy, these national buildings, as they are well able to do, if they want the perpetual use of them to the exclusion of all other religious bodies. Your contributor declares that he believes "in the mischief of endowments," and he desires (so he says) to see the Church disendowed, and yet his whole article seems burdened with anxiety lest she should be too much disendowed! Does he think that, when the time comes, the Church party will not know how to look after its own supposed interests? He seems afraid the bishops and clergy will be content to accept bribes for themselves, and to let the Church "go forth penniless and homeless" into the wilderness. When did the bishops and clergy so belie their well-known tendencies? Is the prestige and influence and power of a rich Church a matter of no consideration to the ecclesiastical mind? Your contributor wishes, he says, to see the Church of England "stronger in spiritual power to use the open door of majestic opportunity which is put before her in this land," and yet he complains that it is proposed to deal too hardly with her in the matter of endowments! I really do not think he need fear. He may rest quite assured that the whole Church party will "contend earnestly" for all they can get. There is not the least probability, whatever the *British Quarterly* or the Liberation Society may in their unwisdom and want of generosity propose, that the Church will be "sent forth penniless" to "the majestic opportunity" that lies before her. The chances are all quite the other way, and our business must rather be to see that she is not sent forth too heavily weighted with buildings and money-bags! Should the latter be her sad case when disestablished, we may be quite certain that "whatever of truth, of goodness, of usefulness there may be within her" will not find, as your contributor desiderates, a "noble and joyous liberty," but a perpetuation of the gross worldliness which now enfeebles and degrades her. As to what is to be done with the surplus after disestablishment, I fear there will not be much surplus to deal with if some people have their way. In any case there are signs abroad, neither few nor feeble, that the destination of that surplus is pre-ordained to the great work of national education, but how, when, and where will have to be discussed hereafter and be determined by Parliament. As regards the disposition of the Church buildings after disestablishment there are some ancient churches of historical and antiquarian interest which, it is to be hoped, will not be alienated to any church body; but, speaking generally, if it should be decided by the Legislature to rent or sell the buildings, the operation must be effected by some constituted authority, and whether that authority should be local or imperial is a question of detail which need not much exercise any of our minds just now. There will, no doubt, be difficulties and inconveniences when any plan of disestablishment comes to be practically applied, but we are, on the whole, a practical people, and when the time arrives these will be overcome. In the meantime, let us look at our own position in relation to this grand question of disestablishment and disendowment.

We have been taking much credit to ourselves of late as Baptists for occupying, as has been strongly insisted, the only tenable ground of opposition to the Sacerdotal and Ritualistic tendencies and practices of the Established Church. Let us be consistent. It is not for us, surely, to manifest an overweening anxiety lest a Church already degenerate, and fast hastening to corruption, should be sent forth from her State moorings in a condition of too much poverty. There is much more need to fear a very different result. Of this we may feel well assured, that what there is of good in the Church of England that deserves to live will not die with disestablishment, however drastic may be the measure to which she has to submit; whilst just in proportion to the wealth the nation confers upon her by perpetuated endowment will be the activity of what is evil.

JOHN TEMPLETON.

THE DISESTABLISHMENT MOVEMENT.

CONFERENCE IN MARYLEBONE.

On Monday evening, in pursuance of a plan which is to embrace the several Parliamentary divisions of London, a conference of the friends of religious equality in Marylebone was held at St. George's Hall, Langham-place, with a view of organising a borough council for electoral and other purposes. The meeting was convened by a circular signed by the Revs. D. G. Macgregor, Dr. Landels, Dr. Chalmers, J. P. Chown, J. Clifford, M.A., W. G. Lewis, Dr. Morrison, E. White, R. D. Wilson; and Messrs. Cooke Baines, Thomas Wright, Josias Alexander, and John Benham. Dr. Underhill occupied the chair; and the Hon. E. Lyulph Stanley and Mr. J. Carvell Williams attended as a deputation from the executive committee of the Liberation Society.

The CHAIRMAN, in opening the proceedings, said

he thought a better time could not well have been selected than the present, when they were exhilarated by the result of the recent School Board election, for conferring together for the object before them. It had brought to light a degree of Liberal feeling—not only in that parish but in many boroughs—which showed that the "Conservative reaction" had found a check, and that the tide was now turning in favour of Liberal objects, and especially that of disestablishment. The *Guardian* attributed the recent defeat to the clerical element being far too prominent, and they had met with a severe check. He believed there was truth in that, because, with one exception, Roman Catholic candidates had failed to find seats at the Board; and he thought it was a proof that public feeling had at length turned in favour of the policy they advocated.

Mr. CARVELL WILLIAMS said it might be thought by some that that was a very inauspicious moment for commencing that movement, seeing that the public mind was occupied with the Eastern Question; but he drew the most favourable auguries from the change of public opinion on that question. He was thankful that the public mind had been stimulated, and did not think that it would again relapse into sluggishness. The national heart and conscience had been moved, and acknowledgments had been made which indicated changes of public opinion in respect to our foreign policy which, he believed, foreshadowed changes in ecclesiastical matters. He was content to wait and work, so that when the right moment came they could enlist public attention in their favour. With respect to the School Board election, not only had a very great effect been produced upon the public mind, but some of the clergy had received useful lessons. In proof of this he quoted a letter of the Rev. John Oakley to a local Hackney paper, which is referred to elsewhere. That showed that the eyes of the more enlightened of the clergy were being opened, and that there was a section of them from whom they had something to hope. The object of the Conference was to bring about such a state of things that the friends of disestablishment in London might be able to take their proper place on that question. Their friends in the country often expressed wonder that Londoners did not make their weight felt to the same effect as they did in the country. They forgot that London was a congeries of towns, and that they were so separated from each other and had so little in common, that it was impossible to unite together as they did in the country. They had no corporate life in London. The School Board election had, however, shown that it was possible to do something in the way of organisation, and that zeal could be wisely directed and led on to triumph. Their practical purpose was to prepare the way for winning victories on a larger scale. As their purpose was ultimately an electoral purpose, it was right that their operations in London should be carried on in electoral divisions, and it was to the return of suitable candidates that they looked for success. He then proceeded to describe the organisation and the kind of action which were proposed. It was, he said, a work requiring great patience, and the results would not be seen for some time; but the seed sown would eventually bring forth good fruit. With regard to electoral matters they need not set themselves up as a distinct party, but as a party which meant to use their strength for the purposes they had in view. When the general election came their weight must be felt, and their strength would be increased tenfold if they could go as the representatives of a larger body. It would be a policy of vigilance, but not of isolation, and he thought it would turn out to be a gain to the Liberal party. (Cheers.)

The Hon. LYULPH STANLEY said, while agreeing with what had been said respecting the lessons to be drawn from the recent School Board victory, they must remember that that was mainly decided upon an educational question. But he thought that in starting a local branch of the Liberation Society, they had a very good basis to work upon in the fact that the Church of England in Marylebone occupied a very exceptional position, resting as it did upon various Acts of Parliament to which he wished to call attention. The Act 46, Geo. III., cap. 124 (1806), enabled the vestrymen to provide an additional cemetery, and to erect a chapel, and also other buildings for the residence of a clergyman, clerk, sexton. Section 29 empowered them to raise and spend in all not more than 20,000*l.* The Duke of Portland was to be the lay patron, and in all the Acts his interests were very carefully looked after. The 51 Geo. III., cap. 151 (1811), enabled them to build a new parish church and two or more chapels; and sec. 31 authorised the expenditure of a sum not exceeding 150,000*l.* for the purpose; and sec. 34 recited that the church was to be the new parish church of Marylebone; sec. 61 empowered the vestry to make a rate of not more than fourpence in the pound, and sec. 71 gave them power to borrow 150,000*l.* 57 Geo. III., cap. 98 (1817) was an Act for ratifying the purchase of the impropriate rectory of Marylebone, and the Commissioners of Woods and Forests were authorised to sell Crown lands, and buy from the Duke of Portland for 40,000*l.* the advowson of Marylebone and the patronage of the four chapels. The vestry were thus enabled to build four district churches. I and II. Geo. IV., cap. 21, recites that the vestry have spent upwards of 100,000*l.* under the 51 Geo. III., cap. 151, and have made a rate of fourpence in the pound; agreed to procure four sites, which

are mentioned; and to pay 20,000*l.* towards building four churches, on condition that the Commissioners under 18 Geo. III., cap. 45, shall finish the said churches. Sec. 4 provides that the vestry shall pay 5,000*l.* within twelve months of laying the foundation-stone of each church; sec. 5, that the Bishop of London shall assign a district to each church; and sec. 7 that the vestry shall fix the pew rents, part of which are to be assigned to the ministers, and their salaries to be made up to 500*l.* a-year. Separate accounts to be kept of pew rents in different churches, and after paying stipend salaries and repairs and expenses of church, the surplus to be invested to buy a house for the minister. Other sections give power to levy an additional twopenny rate, and uphold, maintain and repair, said four churches. 6 Geo. IV., cap. 124, makes four district churches rectories. Under those Acts the churches were built, and a penny rate was still levied, called a "separate" rate, which in 1873-4 produced 4,700*l.*, while the pew-rents produced 3,500*l.*, additional. He was not certain whether that could be legally done now since the passing of the Church Rate Abolition Act, and would advise that the opinion of counsel should be taken upon the point. Whether legal or not, he considered it very unjust that their predecessors should have been so taxed, and that they themselves were still with a Church-rate round their necks. If it was legal he thought it would be a very proper thing to get an Act passed to repeal it. The Church of St. Pancras was built at a cost of 70,000*l.*, by means of a rate of 8*d.* in the pound. It was important to get those facts before the ratepayers, and it was an intelligible argument that within the last sixty years the Church of England had been endowed and established not only with a capital sum, but with taxes levied upon the ratepayers of Marylebone. (Cheers.)

The Rev. G. D. MACGREGOR moved the following resolution:—

That in the opinion of this conference it is desirable that the friends of disestablishment in the borough of Marylebone should be so organised as to be enabled on all suitable occasions to give effect to their principles; that for that purpose a council for the borough be hereby formed to act in concert with the Executive Committee of the Liberation Society, and that it consist of the following gentlemen with power to add to their number.

He had long thought that their peculiar local grievance would form a very good ground of appeal to the community to attract their attention to the great question of disestablishment. When he came to live in Marylebone it appeared as an honest Church rate, but since the Church Rate Abolition Act was passed, it was put down as a "separate" rate. The clergymen as members of the vestry had the power to determine the amount of the rate which they had to pay. It was the duty of the Nonconformists of the parish to settle the question whether they should pay for the organists, beadles, and sextons of the wealthiest church in the parish.

Mr. JOSIAS ALEXANDER seconded the resolution, and said that, although he had resided in the parish for sixteen years, he was not before aware of the matters spoken of by Mr. Stanley. He was glad there was a prospect of a committee being formed to look into those matters. He considered the disestablishment question to be the question of the age. As a layman, he felt that the Established State Church was the great barrier to free intercourse between intelligent minds, and that, if it was settled, they would be stronger nationally, and a great bone of contention would be removed. There were many things in the Church which he admired, but he felt the time was come when a long pull, and a strong pull, should be given to settle that question, and he would heartily throw himself into that movement.

The Rev. Dr. CHALMERS said, although he had lived in the parish thirty-two years, he was as ignorant as Mr. Alexander about those matters; but he thought it was very important it should be inquired into. He thought the disestablishment question occupied a more favourable position now than at any other time, and that the recent election showed that there would be no going back, and that they had had enough of clericalism in England. The religious question was affecting Italy and France, and even the Eastern Question was a religious question, and it was well that men were being brought to think about those religious questions. He was convinced that the Establishment was an injury to the cause of religion and a violation of the principle of religious equality. The heart of the community was sound, and though there had been illusions, they were being dispelled, and before long Liberal principles would occupy a better position than ever. (Cheers.)

Mr. CHICK supported the resolution, and suggested that local sub-committees should be formed in connection with each Nonconformist place of worship. One section—the Wesleyans—they had not hitherto touched, although he believed that in Marylebone many of their ministers and the people were with them on that question.

Mr. MORANT said they had had local sub-committees working with the School Board Committee, and they found a great want of knowledge as to their objects. It would be well if information could be disseminated amongst them.

The Hon. L. STANLEY remarked that they did not wish to form mere chapel committees, but a representative body of all classes, to work for the general object of religious equality and justice. After a few remarks from Mr. GEORGE PRATT, the

Rev. E. WHITE said he thought it would be best to form a Liberal Association rather than any chapel organisations or a Liberation Council.

Mr. MACGREGOR agreed with Mr. White's remarks, but thought that a branch of the Liberation Society was also necessary. The matter was further discussed by Dr. CHALMERS, Mr. LOADER, Mr. CHICK, &c. Ultimately, the resolution was carried unanimously, and the names of the council read, and Mr. Stanley was appointed convener of the council.

Mr. HERTZ moved, and Mr. TARRANT seconded, the following resolution, which was also adopted:—

That the Council be hereby requested to take immediate steps for bringing the subject of disestablishment before the inhabitants of the borough; and that special attention be directed to the local rates levied for the maintenance of the churches of the Establishment in the borough.

A vote of thanks to the chairman concluded the proceedings.

MEETING AT THE PASTOR'S COLLEGE.

On Wednesday evening a deputation from the Society waited on the students of the Pastor's College, Newington, to explain the present working of the Society, and seek the future co-operation of the alumni. About 100 students were present, and Mr. M. Cumming, the honorary secretary of the College, occupied the chair, and welcomed the deputation, Mr. J. Fisher and Rev. W. Cuff. Mr. Fisher showed that the question now was not one merely of church and chapel, or to be dealt with on religious grounds only; but was political and to be dealt with on a broad national basis. The masses who go neither to chapel or church are only to be convinced on political grounds. We have to seek the disestablishment of the Church rather than let it fall to pieces, even as it is better to take a house carefully down, and save the materials than to let it fall to ruin of its own accord. It is not likely, however, that those interested will be the parties to remove the evil. Nor is it well that the work should be in the hands of the clerics of the land. He pointed out in conclusion the evils arising from the present condition of things, and urged that in the interests of the Church and the nation disestablishment should be brought about without delay. The Rev. W. Cuff, a former student of the college, thought the present attitude of the Liberation Society was the right one; the question of disestablishment will have to be one for the ballot-box and for gentlemen who come forward to solicit our suffrages. As teachers of the people, ministers had to show them the great national and social questions underlying and surrounding our main message of mercy. The speaker urged that clearly and constantly the arguments for disestablishment should be put before the people, and that Nonconformist ministers should take a firm stand on the question against the Establishment. At the conclusion of the addresses, various questions put by the students were answered by the speakers, after which a unanimous vote of thanks to Mr. Fisher and Mr. Cuff terminated a most enthusiastic meeting.

MR. HASTINGS IN WORCESTERSHIRE.

BROADWAY.—On Monday, Dec. 4, a good company assembled in the British Schoolroom, the Rev. W. Bagnall in the chair. Mr. Hastings spoke on "Church and State: Past, Present, and Future," to the great appreciation of his hearers, as testified by a hearty vote of thanks, proposed by Mr. O. Morris.

CHILDS WICKHAM.—On Tuesday, Dec. 5, Mr. Hastings lectured on the same subject in the Congregational Chapel, the Rev. W. Bagnall again presiding. The weather was very wet, yet the building was well filled, and a successful meeting held, the interest being well sustained to a late hour. All were well pleased.

WILLERSEY.—Mr. Hastings delivered the same lecture on Wednesday, Dec. 6, in the Wesleyan Chapel, to a crowded audience, the Rev. W. Bagnall again in the chair. Mr. Hastings was well received, speaking nearly two hours. At the close, a Wesleyan local preacher of forty years' standing followed with a resolution of thanks.

OFFENHAM.—By special request Mr. Hastings lectured in Bethel Chapel on Thursday, Dec. 7, Mr. H. J. Sorrell presiding. Although it poured with rain, a crowded meeting assembled, and repeatedly cheered the points made by the lecturer. Cordial thanks and a request for another visit.

HOYLAND, NEAR SHEFFIELD.—On Wednesday and Thursday evenings last Mr. Gordon delivered two lectures in the Mechanics' Hall, Hoyland, near Sheffield, and two splendid nights they were; the attendance, which was large and enthusiastic the first night, being still larger and more enthusiastic the second. Messrs. Rawson and Muscroft presided respectively, and though there were some interruptions, it was with great difficulty that the opposition mustered courage to put a few, and mostly irrelevant, questions on the second night. This week Mr. Gordon is down for five lectures in North Staffordshire, beginning at Newcastle-under-Lyme. Thence he goes to South Devon.

GOTHAM.—The *Nottingham Express* reports a lecture delivered on December 4 by Mr. E. H. Jackson, of Ripley, on the "Cry for Disestablishment." Mr. S. Pepper in the chair. It was a well-attended and enthusiastic meeting.

KEYWORTH.—On the following night Mr. Jackson lectured at Keyworth, in the Independent Chapel. Mr. W. B. Bagdaley (of the Nottingham

School Board) presided, the subject of the lecture being, "The Irish Church has been disestablished, why not the English?" The audience, which was numerous, frequently applauded the sentiments of the lecturer, and at the close the Rev. J. B. Kaye spoke of the battles for religious liberty fought at Keyworth, for school board and other local matters. Mr. William Straw, the society's agent, attended, and a branch of the Liberation Society is about to be formed here.

QUEENSBURY.—On Monday evening week a lecture was delivered in the Hall of Freedom, Queensbury, by Mr. E. Thomas, of Bradford, on "The Existing Union of Church and State, an Injury to Religion and to the Nation." The chair was taken by the Rev. J. Gibson, of Ambler Thorn. The chairman, in an earnest speech, introduced the subject. The lecture, says the *Bradford Observer*, was well received by a large audience. Several questions were asked by a Church schoolmaster. Votes of thanks to the lecturer and to the chairman closed the proceedings.

WINCANTON.—The Rev. J. B. Heard, M.A., lectured here on Dec. 6. The meeting was held in the Town Hall. Mr. Heard's subject was, "A Clergyman's Reasons for Disestablishment," and in presenting his reasons, the lecturer used many very telling illustrations. The address was delivered in such a way that none of the audience could be offended, while all must have felt the force of the lecturer's reasoning. The audience was not large, but should Mr. Heard ever come here again he will be sure to have a full house.

MAREHAM.—A large and enthusiastic meeting took place here on Wednesday last week, when the Rev. J. H. Lummis lectured on "Voices from within." Mr. Sharpe presided.

HORNCASTLE.—On Thursday evening Mr. Lummis lectured here on the same theme, and a hearty vote of thanks was given to him.

TYDD, NEAR WISBEACH.—Ritualism is carried to great lengths here, and the old devices of misrepresentation and abuse were freely resorted to to prevent a meeting in the British School on Friday night; but Mr. Lummis was well received by the audience which dared to give him a hearing.

INSTOCK.—On Monday, Dec. 4, a lecture was delivered by Mr. Hipwood, on "Establishment a Failure." In spite of the dark, miserable weather, there was a good attendance in the British Schoolroom, and a quick and hearty response to the various points of the lecturer. After the lecture several persons spoke on matters of local interest, especially dwelling on the fact that their valuable living had been under sequestration twenty-three years; and that except the stipend of a curate no benefit was derived in the place where the money was raised. One gentleman, apparently a Churchman, expressed a wish for reform in a Broad Church direction, but failing this, of which he saw little hope, advocated thorough disestablishment. A number of subscribing members of the society was enrolled.

DENFORD.—A first meeting was held, Tuesday, Dec. 5, the Rev. James Greenwood in the chair. A dark, miserable night outside, but bright and cheery within. A good company—much larger than might have been expected—listened with manifest interest to a lecture by the Rev. E. Hipwood, of Kibworth, setting forth the principles and aims of the society, and the nature of the work it seeks to accomplish. After the usual vote of thanks, and in response to the appeal of the lecturer, several persons came forward and enrolled themselves as subscribing members of the society.

DERBY.—On the 5th inst. two addresses on the disestablishment question were delivered in the Temperance Hall, Derby, by Mr. Carvell Williams and the Rev. E. Lloyd Jones, of Warrington. Mr. Alderman Longdon, J.P., presided. There was a good attendance in the body of the hall, and a considerable section evidently belonged to the Church party. The behaviour of all parties, however, was most orderly throughout the proceedings. Elsewhere we have given portions of the addresses. In moving a vote of thanks to the speakers, the Rev. Dr. Underwood said that the appearance of a Methodist minister as one of the principal speakers had made the meeting a very notable one. The Rev. W. Griffith, formerly one of the body to which Mr. Jones belonged, also commented on the fact, and said that, besides, they had from Mr. Williams a speech which they would never forget.

MOVEMENTS OF THE RITUALISTS.

The ordinary meeting of the English Church Union at Westminster Palace Hotel on Thursday night was (says the *John Bull*) very largely attended. In the absence of the president, through ill-health, the chair was taken by Mr. Francis Barchard, chairman of the Brighton branch. The Rev. Canon Carter read a paper on the duty of Churchmen at the present crisis, in which, after reviewing the present position of affairs, and showing the difficulty in obtaining satisfactory legal decisions because prejudice hinders fair judgment, he urged moderation in language and action, admitting that Churchmen had no choice but to oppose any interference in spiritual matters on the part of the executive of the civil law. An incidental allusion to disestablishment as affording no solution of present difficulties, but as likely to add to the troubles of Churchmen, was received with loud and prolonged cheering. Dr. Walter Phillimore then proposed the following resolution:—

This meeting declares that in its judgment any sentence of suspension or inhibition pronounced by any

court sitting under the Public Worship Regulation Act is spiritually null and void, and that should any priest feel it to be his duty to continue to discharge his spiritual functions notwithstanding such sentence, he is hereby assured of the sympathy of the meeting, and of such support and assistance as the circumstances of the case may allow.

After some discussion as to the propriety of committing the Union by changing the word "meeting" into E.O.U., it was decided to postpone the debate to a special meeting. In the course of his address, Dr. Phillimore remarked that under certain circumstances it might be advisable for a priest to submit to Lord Penzance's dicta rather than be separated from his flock, but there were loud cries of "No, no!" and one or two speakers protested against the idea. Mr. Fifoot, of St. Alban's, next proposed a vote of sympathy to the Rev. A. Tooth, pledging the meeting to assist him in every way possible, which having been duly seconded and commended, was carried with most enthusiastic applause. Long-continued cheers greeted Mr. Tooth's name whenever mentioned. One speaker protested against any funds of the Union being used to defend cases either in Lord Penzance's Court or before the Privy Council.

In reference to Mr. Ridsdale's appeal, the *Record* says:—"We believe there is no doubt that the day at present fixed for the appeal is the 18th January, and we think it not at all unlikely that the archbishops whose names have been so unworthily aspersed may decline to be the assessors after the announcement made by Archdeacon Denison to the effect that the E.O.U., who are the real appellants, will refuse to appear should the archbishops be the assessors. It is now exultingly stated that the ultra-Ritualist party have been successfully using their influence to obtain for ecclesiastical assessors two ultra-Church prelates, one of whom is compromised to opinions avowedly favourable to the tenets of the extreme Ritualist party. But provided there is no tampering with the selection of the lay judges, there is little reason for alarm as to the ultimate decision of the questions at issue."

An entire change has taken place at St. Vedast's, Foster-lane, City. The churchwardens have removed the silk covering from the communion-table (which is now left completely bare), together with the lights and the cross, which formerly stood on the communion-table. The old choir—men and boys—have been dismissed, and their places filled by some school children, who, however, wore surplices. All Gregorian music has been abolished, and Anglican chants substituted.

St. James's Church, Hatcham, was crowded on Sunday, and the services were conducted by the vicar and his curates in the usual manner. Mr. Tooth preached, and in his sermon said that he did not mind having perhaps for a time to give up his position as leader in that church. He should be content to go into the ranks among themselves. If it should be urged that some compromise might be made, his answer was a decided "No." A dishonourable wrong had been done to the banner of Jesus, and they would have nothing to do with those who might offer a compromise in such a case. It is expected that the inhibition will be served during this week.

During the services at St. Paul's for the consecration of the Bishop of Calcutta, all the prelates present turned to the east at the recitation of the Nicene Creed, save and except the Archbishop of Canterbury.—*Rock*.

According to news from Calcutta, the Marquis of Salisbury has called upon the Bishop of Bombay for an explanation of his interference in the dispute between the Bishop of Colombo and the Church missionaries in Ceylon in favour of the latter.

PROTESTANTISM IN SPAIN.—It is stated from Madrid that the German Government has instructed Count Hatzfeldt to co-operate with Mr. Layard in any steps taken to vindicate the rights of Protestants.

ANOTHER PROJECTED BISHOPRIC.—At a meeting of the Liverpool North Deanery on Monday a resolution was unanimously passed that Liverpool should be constituted a separate bishopric independent of that of Chester. A maintenance fund of 30,000*l* is required, of which 10,000*l* has been promised.

WHAT IS LEFT OF CHURCH-RATES.—At Easter, 1875, there were about 200 parishes where Church-rates were still collected. The amount levied in the year was 14,216*l*, out of which 8,087*l* of principal was repaid, leaving 58,982*l* still chargeable to the rate. Yet there are Churchmen who boldly affirm that the Establishment does not now get a single penny out of rates or taxes.—*The Liberator*.

THE ALLEGED DETENTION OF A GIRL IN A CONVENT.—The case of Mary Jackson has again come before the Civil Tribunal of Paris. Mr. West, the uncle, has laid the facts of the case before the Lord Chancellor of England, who has constituted Mr. West provisional guardian of the girl in place of the stepmother, and has ordered Mr. West to bring Miss Jackson before his lordship for examination on the 11th inst. In virtue of this order, Mr. West made an application to the Civil Tribunal for the delivery of the girl into his hands; but, on the demand of the Mother Superior of the convent, who alleged that sufficient time had not been given her to examine the legal documents presented by Mr. West, the judge postponed his decision till to-morrow. Mr. West's counsel has been obliged to make a formal demand to the President of the Tribunal for an order to see Miss Jackson.

Religious and Denominational News.

SURREY CONGREGATIONAL UNION.

The fourteenth annual meeting was held on Tuesday, Dec. 5, in Brixton Independent Church (the Rev. J. Baldwin Brown's), and was attended by 135 ministers and delegates, being the largest of any of the gatherings of the Union. The Rev. P. J. Turquand, president for the year, delivered an able and practical address on "The Need of a more Thorough Study of Sacred Scripture." The report of the committee, which was received and adopted, showed that during the year the work of the Union had been fully sustained, and that some additional service had been rendered in a new department of Christian enterprise—that of colportage. Nine evangelists and two colporteurs are now employed, chiefly in the rural districts, and the reception given to them is most encouraging. Many enterprising particulars were given in the report of the results of such labours, and also of the condition and prospects of the various churches aided by the Union. One of the most encouraging features is that local effort and local liberality are greatly stimulated, and a large amount of home missionary work is being carried on in Surrey by various churches under the auspices of the Union.

The accounts presented by the treasurer showed that the actual receipts during the year for general purposes had been 1014*l*, including a legacy of 200*l* from the late Mr. John Churchill; besides 154*l* for special objects. In addition, 250*l* had been paid out of the Chapel Debts Extinction Fund, which had been the means during three years of stimulating and assisting the payment of more than 5,000*l* of such debts. Various sums amounting to 455*l* were voted in aid of several churches, and for the perpetuation of evangelistic work at Anerley, Bletchingley, Felday, Gomshall, Stratford, Cartbridge, Normandy, Farnham, Godalming, Milford, and other places.

In accordance with previous notice, Mr. EVAN SPICER moved, and the Rev. W. JONES, seconded, certain changes in the constitution of the Union, providing that, in future, churches and ministers should be received by vote, and that annual collections or subscriptions should be given as a condition of membership.

Mr. W. MARTEN SMITH brought forward the Finance Question as remitted from the Bradford Assembly of the Congregational Union of England and Wales, and moved the following resolution, which was seconded by Mr. W. G. SOPER, B.A., and adopted:—

That this Union, while heartily approving of the object proposed to be accomplished by the scheme set forth in the report of the Finance Conference held in London in March and May last, declines to accept in their entirety the methods therein proposed, and desires to have the independence of the county associations more fully secured.

The meeting then adjourned to dinner, which was provided in the Angell Town Institute, and the Rev. Baldwin Brown and his friends were cordially thanked for their generous hospitality. It was also resolved, on the motion of the Rev. J. E. TURNER and the Rev. PIERCE JONES:—

That this Union rejoices to hear that the church and congregation at York-road, Lambeth, under the pastoral care of the Rev. Dr. Davies, have decided to renovate the chapel and schoolroom at a cost of some 2,500*l*, of which they have contributed more than one-half; and this Union most heartily recommends the case to the sympathy and generosity of the churches.

The Rev. T. T. WATERMAN, B.A., proposed, and the Rev. J. HALSEY seconded, the following resolution, which was enthusiastically adopted, and was responded to by the Rev. G. M. MURPHY:—

That this Union desires to record its satisfaction and thankfulness at the results of the recent election of the School Board for London, ensuring the continuance of a system of national unsectarian education, notwithstanding the bitter hostility of a clerical faction, and the unscrupulous methods adopted to reverse the policy of the last six years.

It was further resolved, on the proposition of the Rev. D. BLOOMFIELD JAMES and Mr. W. MARTEN SMITH:—

That this Union, believing Russia to be unselfish in her anxiety to remove the wrongs of the Christians in the Turkish provinces, and believing also that the Turkish Empire is not worth the sacrifice of English blood and treasure, desires to express a strong hope that our representative in the Conference at Constantinople will use his just influence to obtain some real guarantees of a just and humane rule over the Christian population of that empire. This Union would further express its conviction that an English war on behalf of Turkey against Russia would be not only unjust and un-Christian, but also opposed to the outspoken opinions and wishes of the English people.

In the evening a public meeting was held in the church, which was numerously attended, notwithstanding the inclement weather. After prayer by the Rev. F. BARON, of Weybridge, the Rev. P. J. TURQUAND gave an introductory address, and the secretary furnished particulars of the objects and operations of the Surrey Union. Three addresses were delivered, one by the Rev. Dr. Davies, "From the Church to the Ministry"; another by the Rev. G. B. RILEY on "Personal Piety and Christian Citizenship"; and a third by the Rev. G. W. JOYCE, of Farnham, on the "Adaptation of Congregational Principles to the Development of Spiritual Life."

We regret to hear that the Rev. Dr. Morley Punshon is so ill that he is not expected to preach again for a considerable period.

The Rev. J. Baillie, of the Bristol Baptist College, has accepted the pastorate of the church, meeting at Manvers-street Chapel, Bath.

Mr. R. Merridew Willifer, late of New College, London, has accepted a unanimous invitation from the pastor and people of Hadleigh Congregational Church, Suffolk, to become assistant minister with the Rev. J. Foster Lepine.

THE BAPTISTS OF YORKSHIRE are stated by the *Leeds Mercury* to be engaged in a movement to raise a sum of money sufficient to build a new chapel every year in the county. Twelve gentlemen have promised to give 100*l* a year for ten years, and it is thought that many more will give lesser sums yearly, so that in the aggregate some 4,000*l* or 5,000*l* may be annually realised for this purpose. The movement is in connection with the Yorkshire Baptist Chapel Building Society, and the scheme is progressing so satisfactorily that the object of the promoters will, in all probability, be realised.

CHIGWELL ROW, ESSEX.—In consequence of the resignation of the Rev. F. Neller, from increasing age and failing health, after a pastorate of twenty years, at Chigwell-row, at a meeting of the church and congregation on Friday, Nov. 24, presided over by Mr. Snow, of London, a testimonial was presented to the rev. gentleman, from the members and friends of the church, including also the neighbouring locality, Buckhurst Hill, Woodford, and other personal friends, amounting to the sum of 200*l*, with the best wishes of all present, that the declining days of life's eventide may be abundantly blessed to him and his partner in life.

MONTROSE.—A short time since a special service took place in connection with the settlement of the Rev. James Ross, late of Calcutta, as pastor of the Congregational Church, Montrose. After a statement by the pastor, prayer was offered by the Rev. D. Arthur, Aberdeen, and suitable addresses were given by the Rev. W. J. Cox, Dundee, and the Rev. D. Russell, Glasgow, on the work of the ministry, and the nature and functions of the Church. The Rev. Messrs. Lang and Masson, Dundee, and Smith, Laurencekirk, as well as nearly all the ministers of the different denominations in the town, were present, and took part in the proceedings, which were highly appreciated by the large audience present, and altogether augured well for the success of Mr. Ross in his new sphere of usefulness.

SHIPLEY, BRADFORD.—The Rev. P. T. Forsyth, M.A., of New College, was recently recognised as the pastor of the Congregational Church in this place. On Sunday, Nov. 19, the Rev. Dr. Newth, of London, delivered the charge to the people; and the charge to the minister was given by the Rev. J. Baldwin Brown, B.A. At a public meeting on the evening of the 23rd inst., presided over by Dr. Campbell, of Bradford, the Rev. Prof. Shearer, of Airedale College, expounded Congregational principles; Prof. Medley, of Rawdon Baptist College, spoke on religion and science; and the Rev. T. Gilfillan, of Croydon, on the freedom and unpriestliness of the ministry. The Rev. J. Hunter, of York, offered the prayer, and Scripture was read by the Rev. J. Gregory, Leeds. The anniversary collections amounted to 126*l*.

THE CITY TEMPLE.—On Thursday morning, after the usual noon service in the City Temple, Dr. Parker unveiled a memorial tablet which had been erected in the vestibule to the memory of Dr. Thomas Goodwin, founder of the congregation. The tablet, which is of white Carrara marble, mounted on a black marble slab, is the work of Mr. E. J. Physick, sculptor. On the tablet is the following inscription:—"The City Temple, the oldest Congregational Church in London. The church assembling here was founded in 1640 by the Rev. Thos. Goodwin, D.D., Preacher to the Council of State; President of Magdalen College, Oxford; Member of the Westminster Assembly of Divines; Chaplain to Oliver Cromwell." After reciting the various removals of the congregation, the inscription terminates as follows:—"This tablet is erected by the Church to perpetuate the hallowed memory of her Founder."

WARRINGTON.—The public recognition of the Rev. John Yonge, the successor to the Rev. G. S. Reaney, to the pastorate of Wycliffe, took place in that church, on Thursday night, under the presidency of the Rev. T. Willis, of Manchester. There was a large attendance of members of the church, of ministers of the town and neighbourhood, and of the general public. The chairman, in the course of his opening remarks, expressed a hope that both minister and people would maintain each other's reputation, that the union celebrated that evening would be a source of joy to them all, and that out of it would spring mighty blessings upon themselves and on the town at large. (Cheers.) Mr. S. Rigby, at the request of the chairman, came forward and explained the circumstances which had led to Mr. Yonge's appointment as pastor of that place in succession to the Rev. G. S. Reaney, who had been obliged to retire owing to ill-health. The Rev. J. Yonge, who was cordially received, made a suitable speech in reply, and after prayer by the Rev. J. Hill, of St. Helen's, the Rev. R. W. Thompson, of Liverpool, delivered an interesting address upon the work of the ministry. The Rev. G. S. Reaney, who was warmly cheered on rising to address the assembly, said that when he went from them he left behind him a thoughtful, earnest, kind, and loving people with wise men for their officers, and earnest men as their workers. Even during the few hours he had been in Warrington he had heard sufficient to prove that

their invitation to Mr. Yonge was as hearty as he thought it would be lasting in its permanent love and sympathy. He hoped that his work there as a minister, and their work as a church would be such that when the great day came it would be revealed in many a heart and many a life. The Rev. G. Williams, of Rochdale, having spoken of Mr. Yonge's work in Heywood and district, handed him a resolution passed by the ministers of the town expressing regret at his removal from their midst, and wishing him God-speed. (Cheers.) The Rev. James Allatt, of Newton-le-Willows, the senior minister of the district, welcomed Mr. Yonge in the name of the Congregational churches of that part of the Lancashire district. The Rev. E. Lloyd Jones (Wesleyan) bade Mr. Yonge a hearty welcome to the town as a Nonconformist minister. The Revs. Mr. Pinn, A. Harrison, and J. Wilkinson having taken part in the devotional part of the service, Mr. Yonge thanked the chairman and gentlemen present from Heywood and elsewhere, and especially Mr. Reaney, for the trouble they had taken to attend his recognition services, after which the proceedings terminated with the benediction.

Correspondence.

THE QUESTION OF DISENDOWMENT.

To the Editor of the Nonconformist.

SIR,—An objection of the *Freeman* to some of the proposals contained in the *British Quarterly Review* article is that they have in view the advancement of Congregationalism.

The reviewer having suggested that the modern churches and endowments, which have come into existence as the result of the voluntary liberality of Episcopalians, should continue in the possession of the congregations which now have the use of them, the *Freeman* (Nov. 10) says:—"Only a Congregationalist could have made the proposal," though in the previous sentence it is declared that, "It is not even Congregationalism." It then proceeds to contend that neither Presbyterians, Wesleyans, nor Episcopalians will endorse the proposal; inasmuch as they all insist that the ultimate power should be vested in aggregate ecclesiastical bodies, instead of in congregations. Therefore, it is added, "If these buildings have to be assigned to owners, let there be constituted a more efficient and representative body than that curiously incongruous and uncertain conglomeration of men known as a Church of England congregation."

This occurs at the end of a paragraph the beginning of which must have been forgotten by the writer when he had reached the close. For he says:—

The proposal assumes that the congregation, by the mere use of a building, acquires a moral right to the ownership thereof. We deny the validity of such a claim. A church was built, and paid for, by volunteers some twenty years ago. The men who found the money were evangelical in creed, and Low Church in practice. But the present incumbent is a Ritualist, leaning to Rome rather than to Geneva, and with more in common with Cardinal Manning than with Canon Miller. The very founders of the Church are driven away. Gradually a new congregation gathers, not only strangers to those who built the place of worship, but also holding strange doctrines and practising strange rites. Why should this congregation have the power to hand over the church in which they meet to the priests of Rome?

Is it not evident that the anomaly, or the injustice, described in this passage might be just as great if the property were vested in that "more efficient and representative body" which the *Freeman* desiderates? It might be sacerdotal, or evangelistic, or rationalistic, and, if so, what "moral right" would it have to take possession of property and use it to uphold principles and practices of an exactly opposite character to those approved by the original donors? If the purpose of those donors is to be rigidly adhered to, there must be created distinct trusts, harmonising with those purposes, and that is quite incompatible with fusing all their gifts into an aggregate endowment, to be handed over to one "Church body"—unless, indeed, the *Freeman* is prepared to witness a perpetuation of what it has itself often denounced as immoral, viz., the inclusion in one religious community of men of antagonistic theological views, subscribing the same articles, and interpreting them in the sense best adapted to their own personal exigencies!

That this part of the *British Quarterly's* scheme should be received with hesitation is natural enough, but it, at least, deserves consideration, and especially in view of the fact, that it is suggested as a means of avoiding what many anti-State-Churchmen regard with absolute dread, viz., the creation of a great ecclesiastical corporation, endowed with the "generosity" for which Mr. Glover pleads, but

not controlled, as the Church of England now is, by the State.

The *Freeman* itself asserts that disendowment cannot be effected with a strict regard to logic, and, in attempting to solve the difficulties of the problem, is obliged to offer suggestions based on considerations of expediency. Why cannot this particular proposition be similarly dealt with? The people who would suffer if all the churches, and all the endowments, were suddenly taken from the present holders, would be, not that "curiously incongruous and uncertain conglomeration of men known as" the Church of England, but the particular congregations who now use the buildings, and whose ministers are partially, or wholly, maintained by the endowments. The *British Quarterly's* suggestion deals with them—minimizes the inconvenience to which disestablishment would expose them, and would tide them over a transition time; during which they would be learning the art of self-government, and be preparing for complete reliance upon voluntarism. The *Freeman*, on the other hand, would sacrifice the congregations for the sake of "the Church"—which Church might be of such an ecclesiastical complexion that the congregations would be "driven away" from the edifices in which they have been wont to worship, and become involuntary Nonconformists.

It is surprising that, while the *Freeman* is quick to detect the weak points in the proposals of others, it altogether fails to perceive the enormous difficulties and evils involved in those alternative methods which it seems to support. Thus, having proposed to "put the parish churches against the endowments provided by [Episcopalian] voluntaries," and to "let the disestablished Church take all the places of worship, and let the State take all the endowments," it anticipates the objection, that "there will be no disestablished Church." To that it replies—"Indeed! Does the Liberation Society propose to destroy the Church? If so, let it be plainly stated. We have always pleaded for disestablishment, and not for destruction." (Nov. 10.) The *Freeman* knows very well that the Liberation Society proposes to "destroy the Church" only in the same sense as the Irish Church was destroyed when it was disestablished. The Irish Church Act enacted that, after an interval of seventeen months, during which the members of the Church could, if they were minded to do so, reorganise their Church, every ecclesiastical corporation, whether sole or aggregate, should be dissolved—the ecclesiastical law, and the courts which administered it, should be abolished, and the bishops removed from the House of Lords. The property which it held was also at the same time to be taken possession of by commissioners, on behalf of the State, who were to dispose of it, and of all claims for compensation, in accordance with the principles laid down in the Act.

That, no doubt, will be the course pursued when the English Church is disestablished, and if, as a consequence, that church should not be reorganised and, therefore, cease to exist, the Liberation Society will not be responsible for the circumstance. Episcopalians will have been "put to disadvantage" only in the sense in which some disadvantage is an inevitable concomitant of disestablishment. If to compensate bishops and clergymen as individuals, "while all recognition is refused to any voluntarily formed Episcopal organisation" is to offer them a bribe, by the acceptance of which "a terrible blow might be inflicted by the State on Episcopacy" (Nov. 24), that is but the necessary result of adopting the principle of disestablishment. The State, when it ceases to establish the Church, will cease to recognise it, just as it does not now recognise the Wesleyan or Presbyterian connexions. It protects them in holding any property which they have acquired in a lawful way, and it will do the same for Episcopalians; but by not doing more than that it will no more inflict "a terrible blow" on Episcopacy than it now inflicts one on Wesleyanism or Presbyterianism.

What actually will happen in the case of Episcopalians, I leave to bolder men than myself to predict. The *Freeman* seems to be confident as to the issue—at least, confident now, though it was not so confident last February. Then (Feb. 5) it rightly declared that:—

The State must not, as with the Irish Church, provide for the creation of a Church body; much less should it grant to any Church body a charter of incorporation. This is no business of the civil power. It is not even improbable that the Church, separated from the State, would become utterly disintegrated, unable to organise itself, and no longer a religious community. Should this be so, there will be no representative of the existing religious community to receive anything, or to use the buildings.

Then, by default of claim, the property must be sold, and the proceeds devoted to secular uses.

The *Freeman*, on one point, assents in November as it was in February, since it still says (Nov. 10) —"The Legislature, of course, will not create a community and clothe it with ecclesiastical attributes. This was done in the case of the Irish Church, but will not be repeated." But it now says:—

Churchmen who accept the Prayer-book as the manual of worship, and Episcopacy as the best existing form of Church government, will not fail to organise themselves, and to become, like Roman Catholics and Congregationalists, an ecclesiastical community. [The Congregationalists are not an organised ecclesiastical community in the sense intended by the writer; there being no body which could legally hold buildings in the way proposed.] The State might easily hand over the places of worship to such a community, leaving the community at full liberty to make its own arrangements." (Nov. 10.)

It is not necessary to discuss which is likely to be the most accurate, the earlier or the later forecast; but the writer's apparent belief in the sufficiency of the Prayer-book and of Episcopacy to furnish a basis for a reorganised Church of England indicates a singular disregard of the actual condition of that Church at the present moment. The Prayer-book! Why, the revision of that book will be the first battle-field of disestablished Churchmen, as it has been in Ireland. Episcopacy! Why, the practical working of the Episcopal system is regarded by multitudes of Churchmen with profound distrust. It is, however, important to point out that the *Freeman* seems to favour the very thing which, not many Nonconformists alone, but many politicians, most deprecate, viz., the creation of a Church body, which shall be largely endowed with property formerly in the possession of the Established Church. The *British Quarterly Review*, aware of the danger, would diminish it, by dealing with Churchmen in sections; leaving those sections to consult their own wishes, by acting either apart from, or in conjunction with, a Church body, as they may think most conducive to the interests of religion and to the good of the community at large. The proposal may prove to be an impracticable one; but that its obvious purpose should be regarded with such hostility by the *Freeman* is passing strange.

It would not, I think, be difficult to point out the fallacies involved in Mr. Glover's contention—endorsed by the *Freeman*—that to let parishioners have the control of the parish churches would be to set up "thirteen or fourteen thousand separate establishments" instead of one; but that is a topic which would require more space than I have a right to ask. It will be more useful to recapitulate the following facts:—

1. The *Freeman* objects to a fundamental principle of the Irish Church Act, by insisting that, instead of the Church of England being disestablished at a fixed period, the Establishment should die a lingering death—each bishop and clergyman continuing where he is, and what he is, as long as he lives; and thereby Churchmen be prevented reorganising their Church until a whole generation has passed away. (Feb. 5.)

2. While it pleads for the most generous treatment of all office-holders in the Church, and of the members as a whole, it would take away the legal rights of the patrons—which are of great pecuniary value—without giving to them any compensation whatever. (Feb. 5.)

3. The *Freeman* is so little in sympathy with the feeling which has been growing in Nonconformist and other circles ever since the passing of the Irish Church Act, that the English Church must be disendowed in a different fashion, that it would facilitate the endowment of a reorganised Church of England, and thereby virtually deny to Episcopalians the right of determining for themselves whether they will still belong to one Church, composed of diverse and antagonistic elements, or form new combinations adopted to varying wants and local circumstances. (Feb. 5, Nov. 10 and 24.)

There will be time hereafter for the full discussion of all these topics; but I have thought that such a series of articles as those which have appeared in the *Freeman* during the present year should not be closed without an intimation that they enunciate views which some anti-State-Churchmen, at least, regard as both mistaken and mischievous.

I am, &c,

EXPERIENTIA DOCET.

Dec. 9, 1876.

P.S.—The first sentence of the fifth paragraph of my last letter should have run thus:—"The *Freeman* and its contributor write as though nothing had occurred to make what was wise more than a quarter of a century ago, quite unwise to-day."

THE FREEMAN.

To the Editor of the Nonconformist.

DEAR SIR,—I was sorry on Thursday to read the letter signed, "Experientia Docet."

Clearly, the *Freeman* acted as you would have done, in allowing the Rev. R. Glover's article to appear above his own signature. Liberationists are not wont to refuse an opportunity of free speech to those who differ from them, and I altogether fail to see why your contemporary should be held up to reprobation because it permitted an able and influential man to state his views on some of the points in dispute between those who cannot agree on the details of a disendowment scheme.

So far as your correspondent accuses the *Freeman* of something very like a change of front towards the Liberation Society, he may be left to be dealt with by that journal. My object is to ask whether it is wise to continue the discussion. Now that the Executive Committee have come to conclusions which in due course will be submitted to the Triennial Conference in May next, would it not be wiser in the friends of the Liberation Society to seek after points of agreement rather than to discuss points of difference? It is too late to change the draft of the scheme which will be placed in the hands of Liberationists next May, and, as you urge, any further discussion should be postponed till the publishing of the scheme—a scheme which I trust will falsify the fears of friends and the hopes of enemies, and more than answer the expectations of those who have faith in the rectitude of our principles, the justness of our cause, and the wisdom of our leaders.

My plea is that, taught by experience, "Experientia Docet" will cease to stir up the embers of strife, and exert himself to secure the union of all good men and true in the service of the Liberation Society.

Thanking you for many a lesson learnt from you in the days of my youth, and wishing you and the *Nonconformist* long life and ever-increasing prosperity,

I am, Mr. Editor, yours respectfully,
CHARLES WILLIAMS.

Accrington, Dec. 9, 1876.

[We may remind our correspondent that, independent of Mr. Glover's letter, there have of late been several leading articles on the question in the *Freeman*—which has, of course, a perfect right to advocate whatever views it pleases—and that from time to time the subject has been ventilated in our columns. While we deprecate just now the discussion of detailed plans of disendowment, we see no reason why silence should be maintained on the principles involved—no scheme being before us. There are two antagonistic principles on which disendowment can be carried out, and by a calm, candid, and searching examination of their relative value, opinion may, we think, be greatly ripened for the proper consideration of the actual scheme referred to by Mr. Williams. We see, therefore, no adequate reason—and in this respect we are only following in the footsteps of the *Freeman*—for absolutely excluding any suitable communications that may reach us which are adapted to throw any real light upon the subject.—Ed. *Noncon.*]

LONDON SCHOOL BOARD ELECTIONS.

To the Editor of the Nonconformist.

MY DEAR SIR,—There are two errors in your otherwise excellent and exhaustive article on the recent School Board elections for London. Sir Charles Reed is credited with being the second highest on the poll in any metropolitan division. The real numbers are—

Stiff	...	...	...	27,281
Murphy	...	...	...	26,420
Sir C. Reed	...	...	...	25,716

The other statement is as to Marylebone being the largest division. This is not the case. Marylebone has seven members because it is the wealthiest, not because it is the most extensive division. As regards area Marylebone has only twelve square miles, Lambeth 32½ miles square, while Greenwich has 35½. Reckoned by population, taking the census of 1871, Marylebone had 509,826 inhabitants, Lambeth, 533,345; and the latter has increased by 80,000 since, while Marylebone is almost stationary.

I may also say, while I am writing, that in regard to clerical abuse, Chelsea had the attack most mildly when compared with Lambeth. From the pulpit, the platform, by pamphlet, and from house to house, I was denounced by name as hating the Bible—preaching against it—and I know not what besides. The result is seen. The principal

offender in this slanderous cause has been sent about his business by his constituents, and the alleged sinner placed second on the poll for the entire metropolis.

Excuse my thus troubling you, but it is as well you should know the facts.

Yours faithfully,

GEO. M. MURPHY.

Walworth, S.E., Dec. 6, 1876.

THE ARCHBISHOP OF CANTERBURY AND PRIMARY EDUCATION IN THE METROPOLIS.

To the Editor of the Nonconformist.

SIR,—The speech of the Archbishop of Canterbury at Croydon on Tuesday ought not, I think, to remain unanswered, or at least unnoticed, at this remarkable juncture, when the friends and opponents of real national education are being marshalled before the tribunal of public opinion. His grace evidently comes forward in the character of an apologist. In the speech referred to, the Archbishop said:—

I am free to confess that for a short time during the last week, reading the newspapers, I began to be alarmed lest there was some sort of antagonism between the education, to which hitherto we, the clergy of the Church of England, had devoted our energies, and the education given by School Boards.

And well might his grace make this confession, because those who have fought and won the victory in the cause of education, cannot forget the remarkable language used by the Bishop of London at St. James's Hall, who expressed, not so much the excitement of a passing agitation—the transitory euthanasia of an excited clergy—as the conviction of a sedate, highly-trained, ecclesiastical body, who support only voluntary schools and oppose Board Schools. In the course of his speech at St. James's Hall, Dr. Jackson said:—

The Board had spent a great deal more on its buildings than it need have done, and it had provided a great many more than were necessary. . . . He did grudge money spent—not in supplying the deficiency of school accommodation, but in lessening the accommodation by sweeping away schools in active operation.

The Bishop of London also objected to the salaries of teachers, and maintained that the Board had been injurious in more ways than one. After asserting that the competition was unfair, he went on to express his confidence—

That the new School Board about to be elected would be composed of men not less earnest and active than the present members; but who would recognise the principle, that their duty was to supplement and not to supersede the voluntary system, to make the schools efficient without being extravagant, and to provide that the religious education given, limited though it must be, should be avowed distinctly as the basis of all true national education.

Dr. Jackson went even further than this by countenancing the statements of Canon Miller, that "for six years he had tried without success to find out what kind of religious teaching the School Board gave the children in its schools. It was very necessary to watch School Boards, because it was marvellously easy to spend other people's money!" Worse than all, the bishop allowed to pass, unrebuked, Lord Francis Herve's astounding assertion that "the School Boards had, if anything, retarded the cause of education."

With such declarations of his brother prelate on record, it is surely too late for the Primate to "hark back," or explain away the sad and anomalous position assumed by his friends and strongest adherents. But what his grace said on Tuesday cannot fail to convince Nonconformists that they have made no mistake in their policy, and should not in the least abate their earnest labours in the cause of national education. Nor can the Archbishop be allowed to indulge in the belief that "both parties fully acquiesce in the legislation which has been adopted by Parliament; both are willing that School Boards should be fairly and fully worked, and the only question which was agitating the metropolis was as to who was to have the honour of conducting the work of the School Board in the metropolis." This is all very well, but it is almost superfluous to point out that the moderate sentiments of the Primate have found no sympathy in the speeches and action of men like Canon Gregory, or the Rev. Mr. Hugo, or the *élite* of the Church party, who are as remarkable for their vigour of action, ever obstructing and opposing, as their representatives in the press are for their virulence of writing. It is to be remembered that the London School Board has still to contend against an organised opposition, which may continue to try its patience and fritter away its time by rancorous and needless discussions. Happily those who are bent on carrying on the great work of national education now know and feel their own strength. This time the

victory has been "all along the line," and certain is it that no efforts will be wanting to complete the glorious work of providing good, efficient teachers, a place for every scholar, and a suitable building for every school in the metropolis.

What credit, then, ought to be given to the Archbishop and his metropolitan friends? They may be likened to the poor, half-demented man recently immured in the dark, subterranean passages of the Metropolitan Railway. He had long been excluded from the outer world; he had never heard of the mighty progress of the arts of locomotion or construction; he was told to go forward—but where and whither? So it is with that portion of the clergy who believe in their own infallibility as truly as in the perfection of their miserable charity schools—not supported on the voluntary system—but starved, neglected, stunted, besides being too often a makeshift for maintaining teachers (themselves needing instruction), who in no sense reach the standard required for this progressive age. These "blind leaders of the blind," like the clergy, are wandering in the dark, and the whole staff of supporters, instructors, and followers, including "beadledom" itself, are all praying and singing their hymns, as was the old man in the railway arches, not knowing when they will emerge into the broad, open light of heaven. And now the atmosphere is cleared of the sectarian haze, and the London School Board can proceed without hindrance. Tens of thousands of children are enjoying the inestimable educational advantages provided by the Board, and there is every reason to believe that in less than ten years there will have been so mighty a revolution that London will be, not in the rear, but in the vanguard, of progress. All good patriots, while they rejoice, must not be over-confident, for the enemy, like the snake, may be "scotched," but is not killed, so long as there remains a chance for bigotry to be triumphant, or denominationalism to claim a superiority, over the common rights and the heritage of a free people.

I am, your obedient servant,

W. L. Y.

Stamford-hill, Dec. 6.

LORD BEACONSFIELD.

To the Editor of the Nonconformist.

SIR,—I believe there is a question which will have to be faced before very long by the people of England. It is a question of even graver moment than the condition of our fellow Christians in the East, although growing out of this latter question. It is this—Are the liberties of England safe in the hands of Lord Beaconsfield? That he has dragged the honour and the good name of England in the dust we know. Are we sure that he, backed by the majority of the Tory party and a large number of recreant Liberals, represented by such organs as the *Daily Telegraph*, will not, in spite of every remonstrance, plunge us into a war on behalf of Turkish oppression?

It is surely well to remember that his lordship is the head of the present Government, and that he has never retracted one word either of his Aylesbury address or of his Mansion House speech. We have not the very slightest reason for supposing that he is not prepared to carry into effect at any moment the warlike threats of that latter speech.

We ought not to forget that two months ago he had the courage to declare that his policy was not in accordance with the wishes of the English people. Yet he will neither resign, nor call Parliament together. To find anything like a parallel to this we must go back more than 200 years in our history. Such a declaration, followed by such a course is simply unparalleled since the growth of constitutional ideas of Government.

I have done my duty in directing attention to the danger. And I should have done so long since, but for heavy pressure upon my time.

I remain, yours faithfully,

A HIGH CHURCH RECTOR.

THE GOTHENBURG LICENSING PLAN.

To the Editor of the Nonconformist.

SIR,—I shall be glad if you will allow me to make a few remarks in your columns on a question of great practical interest just now in connection with the liquor traffic. I have spent some time at Gothenburg, and have thus been able to study on the spot plan in operation there, and I hope the experience thus gained has enabled me to form a definite, if not a sound, opinion relative to this, the latest prescription for curing all the ills to which tippling communities are exposed.

Gothenburg is a pleasant port of Sweden by the

broad Gotha river. Some eleven years ago the town found itself burdened with the consequences of too great dram-drinking, and especially of the consumption of too much of "bränvin," a national spirit, strong and fiery. The rural parts of Sweden had endured the pangs of a reformation in their drinking customs years before, but the operation of what was known as the "King's law" in regard to the sale of spirits was greatly impeded in the towns. That law had handed over to the towns the greater part of the revenue from the sale of spirits, and there were some who believed that the granting of this revenue to the town authorities induced them to wink at many violations of other parts of the law. Provision had been made for the transfer of the whole of the licences in any town to a body of representative men; and Gothenburg took advantage of this provision to do away with some of the miserable dens in which spirit was sold, to stop the sale of liquors on credit, and to banish many of the evil conditions attached to that sale. To effect these objects a company was formed, under whose direction there has grown up what the discussions at Birmingham and elsewhere have made us in name familiar with as the Gothenburg licensing system. But as considerable popular ignorance prevails on the subject, it may be as well to state that for some time the company had no monopoly of the sale of drinks in the town. There were, at the outset, about a dozen public-houses, the keepers of which had licences for long periods—in one case for life: the sale of beer was absolutely free; and there came into existence a sale of spirits even by means resembling much the "bottle sale" under our grocers' licences. The company had, however, with the few exceptions noted, a monopoly of what might be described as the sale in public-houses proper—the sale for consumption on the premises; and in return for this, it guaranteed to pay to the town authorities an amount at least equal to that which they had received from the sale of spirits under the previous ordinary system.

When it had thus acquired the monopoly, the company proceeded to reduce the number of licences in use, by weeding out some of the lowest of the public-houses, and it also improved the material conditions of most of the remainder. It appointed salaried managers, male or female, for these public-houses, and allowed them the profit accruing from the sale of refreshments, fluid or solid, of every kind except spirits. The latter, it provided, should be sold only on the account and for the profit of the company, subject to the inspection of the inspector appointed, and at the prices published by and in the glasses even of the company. It ordered that food should be provided at all times, and it made scrupulous and uniform regulations as to hours of closing. By these means it effected a considerable reform in the condition of the public-houses of Gothenburg, and though hampered for a time by the competition to which it was subjected, it effected a marked improvement in the drunkenness existing in the busiest part of Sweden; for the number of cases of drunkenness fell off in four years from the time of commencement of the company's operations from over two thousand to little more than thirteen hundred. Gothenburg has known a large increase of population since then, and thus it is not surprising to find that there has been an advance in the amount both of drunkenness and pauperism; but that advance may be described to have little, if at all, exceeded the advance in the population and prosperity of the populace.

The present agitation in favour of the system is not the first in this country. Four or five years ago, the bill of the present Lord Aberdare proposed to adopt several of the provisions of the Swedish system—including that of the sale of allotted licences to the highest bidder; and three years ago Sir Robert Anstruther introduced into the House of Commons a measure avowedly designed to introduce an adaptation of the system into Scotland, but little support was given to the clauses embodying these features. The dissimilarity of the conditions of the two countries tells against the proposal; but the chief divergency is owing to the fact that with us there are immense vested interests at stake, whilst in Sweden, owing to the fact that licences in most cases were granted only for short periods, and then terminated, these interests were most trifling. In Gothenburg the company had a capital of about 10,000*l.* nominally, but it was not called up, a loan supplying the necessary funds for purchase of stock-in-trade and fixtures; but with us the condition of matters is so different that it has been estimated that hundreds of thousands of pounds would be needed to pur-

chase the "good will" of "mine hosts" in large towns, and it is a fact well known that public-house licences are frequently sold at prices varying upwards from a thousand pounds, exclusive of building or fittings. This would be found to be the chief difficulty, when coupled with the attendant one, that whereas in Sweden, owing to the licences being sold for stated terms, the company had need only to acquire the transfer of the tenancy of the places of sale, in this country the licences are practically, if not legally, continuous, and thus the holders acquire interest in them by right of user. If this could be overcome, there is little to prevent the trial of the Gothenburg system in any of our large towns, although it may be confessed that the probabilities of success here are not so great. The capital required would be greater, and there could not be so proportionately heavy an amount paid into any town exchequer, because in Sweden, as we have stated, a large portion of the duty on spirits has been handed over to the town authorities instead of finding its way into the exchequer, so that this accounts for a considerable portion of the receipts from this source—which, it may be added, averaged 10,000*l.* yearly at first, and have increased latterly. But with us all that is proposed to be done, is to hand over the profits—a widely different proposition, but all that could be made. The Gothenburg system has this advantage—it is one vouched for as practical and as beneficial by eleven years' use, and it merits full consideration, if not adoption, here.

I am, Sir, yours faithfully,

S.

AT THE GREAT CONFERENCE.

(From our Correspondent.)

The success of Conferences can seldom be predicted with confidence; because success, if it be complete, depends on the combination of several elements, and the occurrence of some unexpected incident may mar the most promising scheme. In one respect, the success of what I predict will, in future, be known as "the great Conference," was perfectly assured; for it was quite certain that it would be very numerous, and very influentially attended. The mode of convening it secured that; since, when certain persons take the lead, they are sure to be largely followed, and in this case there was no need to canvass hard for signatures to the circular; for, after the first lot had been obtained, and without difficulty, there was eagerness, as well as readiness, to append others. The plan also had this great advantage, that it made the influence of absentees tell almost equally with that of those who attended the Conference—a "convener" counting for nearly as much as an actual attendant. Then what a conjunction of names there was at St. James's Hall on Friday—Whigs, Tories, and Radicals, High, Low, and Broad Church, Protestant and Roman Catholic, Jew and Gentile, Nonconformist and Established—to say nothing of historians, poets, philosophers, journalists, and artists. No wonder that the *Times* of Friday morning, in writing before the event, was as respectful as a journal so oracular can condescend to be!

The Conference itself corresponded with the anticipations which had been formed of it—except, indeed, that I should think not even the most sanguine of the projectors anticipated that the success would be as triumphant as it proved to be.

That something like a mob was expected was shown by the fact, that the members began to assemble more than an hour before noon, when the proceedings were to commence. And a mob there would have been, if the committee had complied with all the requests for tickets which poured in up to the last moment, and for which many were willing to pay almost "any money." As it was, St. James's Hall was quite full, and, if it were not crowded at the very extremity, it was because it was crowded towards the platform end, from the anxiety of the audience to get where they could hear. The ladies had most reason to complain, as they were relegated to the end galleries, where they were roped off from other parts of the building. "Had the men," said a lady friend of mine scornfully, "had any sense of the artistic, as well as any chivalry, they would have, at least, fringed the galleries with the members of the other sex!" It would have brightened the hall certainly; for the day was dull, and there was nothing in the atmospheric influences to heighten the effect of the proceedings.

There was plenty of time to look about and "spot" one's friends. And what a lot of them there were! One's first thought was that it was uncommonly like a Liberation Conference; the

faces were so familiar. Nonconformists must, I should think, have largely predominated, and as for their ministers, they were there in rows! The Established clergy were well represented in the speaking, and they seemed to be sprinkled about the hall; though they must have been much less numerous than their Nonconformist brethren. Only two bishops, I think, were in the list of conveners, and one of them—Manchester—was kept away by domestic affliction; where was the Primate—the head of "our great National Church," and His Grace of York? Echo answers of them, as it would of a great many more people who might be named—"Where?" The fact is, that the "Church" sympathy has been largely High Church; Broad Church coming next. There was not a single conspicuous clerical representative of the Evangelical party among the speakers. There were between thirty and forty M.P.'s in attendance during the day; several of them having come up to London for the purpose. Of course most of them belonged to the Radical wing; but Whiggery was represented in Lord Arthur Russell; Messrs. Levison-Gower, Cowper-Temple, and Knatchbull-Hugessen. There were also Mr. Ayrton, Mr. Hibbert, Mr. Parker, and other ex-members, and the ex-sergeant-at-arms, Lord Charles Russell, who looks all the better for his retirement from office. Then there was a miscellaneous throng, in which were Trollope, the novelist, Fregman and Locky, the historians, Rossetti and Locker, the poets, with barristers and journalists, and other professionals whose faces were unfamiliar to most of those present. I also heard it remarked that such a collection of heads is seldom seen at a public gathering; and certainly, if personal appearances indicated unusual intelligence, the entire proceedings indicated unusual determination. In fact, it does not often happen that such explosive materials of a moral and intellectual sort are gathered together within the walls of one building. With one exception, the members of the late Government were—by agreement—absent; it being thought desirable to avoid giving the Conference the appearance of a movement hostile to the present Ministry. The exception was, of course, Mr. Gladstone, and it was at first stated that he too would be absent; but either he felt the temptation to attend to be irresistible, or else it was thought that he occupies so special a relation to the whole movement—from the distinguished part he has taken in it—that he might fairly be placed outside the category of ordinary ex-Ministerialists. What an ovation he received!—or rather what a series of ovations; for when he came on to the platform at the commencement of the proceedings, and again after the adjournment, he was received with a warmth of feeling which could not be exceeded when he afterwards rose to deliver, what proved to be, the greatest speech of the Conference. Bearing in mind much that has happened since Mr. Gladstone left office, the scenes witnessed in St. James's Hall on Friday were most suggestive, if not altogether agreeable.

The originators of the Conference were, on the whole, happy in their selection of chairmen; though the two men differed in a marked degree. The Duke of Westminster—a Whig of Whigs—is a thoughtful and gentlemanly-looking man, without any dash or demonstrativeness; and the very calmness of his speech—delivered as it was amid such strong pent-up feeling—served an admirable purpose, in giving the cue to succeeding speakers. While he counselled moderation, nobody condemned the Turkish Government more than he did, and when he declared that "England is determined that she will not go to war against Russia for Turkey," the whole subsequent proceedings were, by anticipation, summarised in a sentence, and the fervid response of the audience showed that already the Conference had served its intended purpose. Lord Shaftesbury did not appear to as much advantage in opening the afternoon sitting. He seemed hoarse, and though he shouted through his hands, like a pilot in a gale of wind, he could not always be understood. He spoke strongly, of course; though he put in a good word for Lord Derby, and, indeed, seemed to be willing to "forget and forgive" the whole of the Government, if they would find a place of repentance. That, however, did not commend itself to all the members of the Conference, and Mr. Fawcett, M.P., afterwards said plainly that there was one man whom he could not forgive, and that was the man who made the speeches at Aylesbury and the Guildhall.

The arrangements made for carrying on the proceedings were admirably conceived, and almost as admirably carried out. There were no resolutions,

but a set of topics, or points, was prepared and previously circulated, and to each of these were assigned two or three speakers, who were, for the most part, selected with judgment. Then, in case the speakers should not have the grace of brevity, they were limited to fifteen, or to ten minutes, and so well did all the earlier speakers act upon their instructions, that their speeches were as succinct as they were brief, and it was seldom necessary to sound the chairman's strike, to intimate the flight of time. It was quite surprising to find how much had been got through during the first two hours.

Some of the speakers were chosen because they were specially related to the subject; some because they were representative men; and a few for no reason which was apparent. Sir Geo. Campbell has just returned from the East, and he could therefore speak of what he had seen, and learned on the spot. The Rev. W. Denton, of Cripplegate, as a recent resident in Bulgaria, could speak with equal authority, and Canon Liddon—who spoke later in the day—also had his special standpoint. Sir Fowell Buxton's name indicated why he was chosen to talk about the slave-trade in Turkey. "Anthony Trollope" was plain and homely in the one illustration which formed the main body of his speech, and was both pointed and pungent. Why the Rev. J. Morse, vicar of Nottingham, was put up I do not know, except it was because he was a clergyman. That the Bishop of Oxford should speak was natural, and he said some striking things for a bishop; for he said that it was the educated classes, and the frequenters of clubs, who upheld the Turk, and because he was "a gentleman!" and he called to mind the fact that it was the same class who were on the side of the Southerners in the American war, and for the same reason! That was bold enough for a bishop—as bishops go—and Mr. George Howell clenched the nail, by telling the bishop that if the gentlemen were on the side of Turkey, the working classes were on the side of justice and humanity.

Although the Conference was, in the main, wonderfully unanimous, differences of opinion occasionally manifested themselves, and one point of difference evidently was the desirableness, or otherwise, of helping Russia to coerce Turkey by force of arms, should it be needful. Mr. Howell had said that he was so fond of peace that sometimes he would fight for it. Mr. Richard, M.P., however, happened to follow, and he, of course, took the other line, and vindicated his peace views in a courageous, as well as a most effective manner. He said that going to war in the name of humanity was like Beelzebub casting out devils by Beelzebub, the prince of the devils—a bit which elicited more applause than anything said all that morning. Indeed, Mr. Richard's oratorical success was very marked. Of the other morning speakers I can but single out Serjeant Simon, M.P., who cleverly imported into the discussion the ill-treatment received by the Jews in the East, and Dr. Allon. The latter read his speech, but it was full of point, and was read with a vigour which made it very telling. He repudiated the idea of England's duty being determined only by its interests, and strongly insisted that we were not to thwart Russia when she was right, because some day we might have to resist her when she was wrong.

At three o'clock there was an adjournment for luncheon; but though the St. James's Hall restaurant was below, and the "Criterion" close at hand, it was not very easy to obtain, and as fresh comers were pouring in while others were pouring out, there were a good many members of the Conference who preferred keeping their places for the second sitting. When the proceedings were resumed at four o'clock, the hall was brilliant with gas, and, whether from that circumstance, and from the increase of excitement which was evident, as the time approached when it was known that Mr. Gladstone was to speak, the tone of the speaking was less elevated and the manner less effective, than in the morning. Lord Shaftesbury's opening somewhat accounted for this; and though Canon Liddon, who followed, was solid, and incisive, and practical, Mr. Trevelyan, M.P., made an *ad captandum* speech, of the ordinary public meeting character. Some others—as Mr. Broadhurst and Mr. J. S. Wright—were declamatory; while Mr. Levison-Gower, M.P., Lord A. Russell, M.P., and Lord Aylesbury were dull, and Mr. Freeman spoke in a recitative, and Mr. Fawcett was a trifle indiscreet. In fact, there appeared to be no adequate reason for calling up speaker after speaker, when it was impossible to avoid repeating what had been said already, and when everybody was eager to hear the orator of the day—Mr. Gladstone.

He rose about half-past six, and his reception may be imagined! And he spoke for an hour and forty minutes, and was in his best vein. What a treat it must have been to hundreds present, who never before heard him speak, and who could now hear him with comfort, and with a degree of sympathy almost painful. How they looked and listened, and followed his well-sustained argument, and caught his points, and responded to his lofty appeals! Perhaps the speech was not one of Mr. Gladstone's greatest, oratorically considered; but for gravity, earnestness, intensity of purpose, and fulness of moral feeling, it has not been surpassed, even by himself. It was a great ending of a great occasion, and not a man or woman could have left the hall without feeling that the Conference had done its work, and that they would be able to look back upon it in after times with pleasure and with gratitude.

THE EASTERN QUESTION.

Lord Salisbury was received in private audience by the Sultan on Sunday. He was accompanied by Sir Henry Elliot, Mr. Northcote, his principal secretary, and the First Dragoman of the English Embassy. The reception is said to have been most cordial. A semi-official despatch from St. Petersburg says that the long interview on Friday between Lord Salisbury and General Ignatieff resulted in a mutual impression of the most satisfactory kind. The understanding between them was complete on all points.

General Ignatieff has proposed that Lord Salisbury should preside at the formal sittings of the Conference. The representatives of Turkey are reported to have objected to this on the ground that diplomatic usage assigns to one of them the office of president.

The Emperor of Russia according to a telegram in the *National Zeitung*, has given Lord Augustus Loftus, Her Majesty's Ambassador at St. Petersburg, an explicit assurance that, should armed occupation of Bulgaria prove indispensable, the Russian troops should be wholly withdrawn as soon as the object of the occupation is attained. Russian newspapers mention three years as the time for which occupation is contemplated.

At the annual fête of St. George, celebrated on Friday at St. Petersburg, the Czar, as usual, proposed the health of the German Emperor, the oldest Knight of the Order, in most friendly and complimentary terms. He at the same time gave expression to his hopes still entertained of a peaceable settlement of the Eastern difficulty.

The *Cologne Gazette* states that orders have been received by the military authorities of Odessa for the mobilisation of a new militia division, consisting of 600,000 men, to be divided into twelve army corps. All the men will wear the national uniform, and be armed with the new Russian breechloading rifle.

The Turkish Foreign Minister, Safvet Pasha, has addressed a circular despatch, dated the 1st inst., to the representatives of the Porte abroad, in reply to Prince Gortschakoff's Note of the 13th of November. Safvet Pasha declares that the Porte is not responsible for the deplorable condition of some of the provinces. Turkey did not resort to energetic measures until after all conciliatory means for the maintenance of European peace had been exhausted. Having suppressed the insurrection, the Porte is now about to introduce reforms which will satisfy all its subjects, without distinction of religion or race. In conclusion, the Minister points out that the attitude of moderation observed by the Turkish Government is the surest guarantee for the introduction of reforms, and that, therefore, the Russian armaments and a Russian occupation are not justified. A telegram from Constantinople of Saturday night says that the new organic laws are to be promulgated this week.

The Roumanian Chamber of Deputies has voted the grant of 1,045,000 lei (41,800*l.*) asked for by the Government to defray the expenses for the maintenance of the concentrated Roumanian army until the end of this year.

It is announced that in the event of Russian troops passing through Roumania, the Roumanian army will neither join nor oppose them, but will retire into the portion of the Principality not touched by the Russians. The Government will, at the same time, record a formal protest against the breach of neutrality.

A note has been sent by the Servian Government to the diplomatic agents of the Powers at Belgrade complaining of Turkish cruelties at Alexinatz. The note states that a certain number of families who delayed their departure from the place at the time of its evacuation were pursued by the Turkish soldiers, and massacred. Among the number of the victims were several women and children. In all, more than fifty persons lost their lives.

A despatch from St. Petersburg says that the Porte has notified its complete adhesion to the Geneva Convention in regard to the treatment of sick and wounded in time of war. The Turkish armies, however, will substitute the Crescent for the Red Cross.

The Turkish commanders in the Danube fortresses have received orders to lay in provisions and stores for eight months. The people of Rutchuk have been called upon to receive 30,000 Asiatic troops.

Letters from Constantinople received in Vienna

state that, notwithstanding a recent official denial, the dissensions still continue between the Grand Vizier and Midhat Pasha. The former opposed every attempt to promulgate the Constitution before the meeting of the Conference.

A conspiracy has been discovered at Constantinople to carry off the ex-Sultan Murad V. and take him to Odessa. Four persons implicated in it have been arrested. Two of them are Turks, the third is a Pole, and the fourth a Greek, formerly assistant dragoman at the British Embassy. Two Montenegrins who had formed a plot to assassinate Midhat Pasha, have been arrested at that Minister's residence.

Mr. Schuyler has gone back to Constantinople from his short visit to Philippopolis, and gives very satisfactory accounts of the activity displayed both by the Ottoman authorities and by the English and American Relief Committees in building up houses and supplying clothes, provisions, and other necessities for the benefit of the suffering population.

At a large and influential meeting, held at the East-hill Congregational Church, Wandsworth, on Thursday last, Robert Davies, Esq., in the chair the following resolution was proposed by the Rev. D. B. James, seconded by the Rev. C. H. Kelly supported by the Rev. T. Chamberlain, and carried unanimously:—"That this meeting, believing Russia to be unselfish in her anxiety to redress the wrongs of the Christians in the Turkish provinces, and believing also that the Turkish Empire is not worth the sacrifice of English blood and treasure, desire to express a strong hope that our representative in Conference in Constantinople will use his great influence for some real guarantee of a just and humane rule over the Christian population of the said Empire. It would further express its conviction that an English war on behalf of Turkey, against Russia, would be not only unjust and un-Christian, but also opposed to the outspoken opinions and wishes of the English people."

THE NEW LONDON SCHOOL BOARD.

The first meeting of the newly-elected Board was held on Friday, at the office, Victoria Embankment. There was a full attendance of members, and the public was also largely represented. Canon Barry, an old member of the Board, who had not offered himself for re-election, was present. Pending the election of the chairman and the vice-chairman, Mr. James Stiff was, on the motion of the Rev. J. RODGERS, appointed to preside. Mr. Freeman, who had on the paper a notice of motion for the re-election of Sir C. Reed to the chairmanship of the Board, gave way to Mr. A. MILLS, M.P., who had a similar notice of motion, and the latter testified to the great services which Sir Charles had, during the past six years, rendered to the Board, and expressed the pleasure it gave him in moving the re-election of that gentleman. Mrs. WESTLAKE seconded the proposition, which was agreed to with general acclamation. On the motion of Mr. WATSON, seconded by Mrs. SURR, the Rev. J. Rodgers was elected vice-chairman of the Board. The chairman and vice-chairman having assumed their respective positions at the Board, Sir CHARLES REED, who was warmly greeted, made some appropriate remarks deprecating any partisan spirit which was out of place and injurious in administrative bodies like the School Board for London. (Hear, hear.) It engendered a spirit of antagonism, it embittered discussion, and it was the cause of protracted debates and consequent waste of time. He ventured to express a hope that since the simple duty was to carry out an Act of Parliament, they should avoid, as far as possible, everything calculated to produce party feeling. (Hear, hear.) The Rev. J. RODGERS also returned thanks for the honour conferred, and took occasion to express his regret at the loss to the board of his predecessor in the vice-chairmanship, Sir Edward Currie. The clerk read a letter which had been received from Mr. G. J. Watherston, an unsuccessful candidate for Westminster, denying that he was, as had been given out, an opponent of the policy of the board. In proof of his assertion he offered 30*l.* for the next three years for a scholarship, to be competed for by the schools in Westminster, with an intimation that he was likely to continue the same during his lifetime. After a discussion the gift was accepted, with an instruction to the clerk to inquire whether Mr. Watherston had any objection to the competition for the scholarship being extended all over the metropolis. After transacting some other routine business, the board adjourned.

In reference to the allegation that the number of votes recorded at the recent elections were not adequate to give a fair indication of the general feeling on the school board system, the *School Board Chronicle* says:—

As to the fact, we find that 785,693 votes were given at this election, and as the average number recorded by each elector is five, that figure represents 157,138 persons who went to the poll in the ten divisions. This, no doubt, is a comparatively small proportion of the total number of the ratepayers of London, but we cannot regard a hundred and fifty-seven thousand as an insignificant constituency to take the trouble to give a practical expression of opinion on a question of this kind. Moreover, no argument of this sort was adduced three years ago, when all the leading candidates who were hostile to the Board's policy secured seats at the Board, and yet the total vote in 1876 is considerably in excess of that of 1873. The comparison cannot be an exact one, because in 1873 there was no contest in Finsbury and therefore no votes were recorded; but if we take the total strength of the vote in the nine divisions of the metropolis in 1873, and add as many votes as were re-

corded in Finsbury this year, we find the number to be 736,986, or 49,818 less than in 1875. In all probability, seeing how closely the election was worked in Finsbury this year by candidates appealing separately to various classes of the community, the Finsbury vote is much larger in 1876 than it would have been in 1875 had a contest been rendered necessary; and if we take to the credit of 1876 a small fraction of increase on account of Finsbury, we may say in round numbers that 1876 shows an excess of 50,000 votes, or about 10,000 voters over 1875, taking the metropolis as a whole. It is clear, therefore, that greater increase has been exhibited in the election of 1876 than was shown in that of 1875. And when we come to inquire on what side this great interest, appears, we arrive at some startling figures. The number of votes recorded last week for thirty School Board policy candidates who were returned amounted to 440,999, while the votes given to all the other candidates, winners and losers together, amounted only to 344,694. Of the candidates who were defeated, some two or three may be regarded as at least partially favourable to the Board's policy; but if we throw into the hostile side all the votes given for the defeated candidates the number amounts only to 344,694, giving a majority for the School Board candidates of 96,305 votes; and the majority is increased to a hundred thousand if we take over to the School Board account the votes cast for Mr. Maltman Barry, who certainly did not poll electors hostile to the work of the Board. This is a great preponderance of public judgment on the School Board side.

The London correspondent of the *Bradford Observer* and *Western Morning News* informs the readers of those journals that, whereas leading Conservatives in London could not be prevailed upon to vote for the anti-school board candidates, "the *Liberation Society* spent 300*l.* in cab for bringing voters to the poll in one district alone." We believe that, as a matter of fact, the society did not employ a single cab on the occasion!

A correspondent of the *Daily News* writes:—"The seventy-eight candidates have been thus divided by a very competent authority: 1. School Board party—Thirty-four, polling 463,897, or 13,644 each. 2. Denominationalists—Twenty-one, polling 94,221, or 4,496 each. 3. National Society party—Twenty-three, polling 217,273, or 9,882 each. The successful candidates are reckoned thus:—1. Thirty-one, polling 458,055. 2. Two, polling 20,901. 3. Seventeen, polling 176,536. So that the School Board party represent a majority of 258,618 votes on the board. These are the facts. Your readers can comment on them for themselves."

THE LEICESTER SCHOOL BOARD.—It appears that the Conservative party in this town has made a proposal with a view to avoid a contest, and the *Leicester Chronicle*, the Liberal organ, expresses an earnest hope that the acrimony, turmoil, and serious expense of a contest at Christmas-time may be avoided by the adoption of a compromise by which the Liberal party will secure (as before) a majority at the Board during the next three years.

THE BIRMINGHAM SCHOOL BOARD AND HIGHER EDUCATION.—The newly-constituted Birmingham School Board met for the first time on Thursday afternoon, and elected Mr. George Dixon as their chairman, and Mr. J. S. Wright vice-chairman. Mr. J. Chamberlain, M.P., wrote a letter to the chairman offering 500*l.*, the interest of which was to be appropriated to the payment of fees, at the Midland Institute or Sir Josiah Mason's College, of board school boys whose parents were willing to allow their education to be completed at these institutions. Mr. Chamberlain hoped that sum would be supplemented by other donations, so that an endowment might be formed linking the board schools more closely with the means of scientific and technical instruction in the town. The chairman announced that Mr. J. S. Wright would give 20*l.* a-year for three years towards the same object, and the Rev. E. F. M. McCarthy announced that the Charity Commissioners were contemplating the creation of scholarships for boys in elementary schools, which would include maintenance as well as education.

HALIFAX SCHOOL BOARD ELECTION takes place early in January. Eleven members are returned. The unsectarian party held a meeting last week, the result of which was the nomination of the following:—Messrs. Edward Crossley (Independent), Alfred Ramsden (New Connexion), John Snowden, Josh. Binns (Baptist), William Utley (Wesleyan), and S. T. Midgley (New Connexion). The Church party met on Saturday evening, but no candidates were chosen, only a committee being appointed to take steps in the matter. There is a probability of a contest. At present the Church party have a majority of one, and as will be seen the unsectarian party have nominated six candidates.

THE NEW EDUCATION ACT.—It is estimated that under the new Education Act, which comes into force on the 1st of January next, the fees of about 3,000 children will have to be provided for by the Liverpool Select Vestry. An arrangement has been made between the vestry and the School Board by which the parents of the children may apply for the payment of fees without coming in contact with ordinary paupers.—The following is from the monthly paper of the National Education League:—"The Position of Educational Affairs in the Forest of Dean, from and after the 1st of January, 1877, will be an instructive illustration of the impracticable character of the new Education Act. The population of the United School Board district is 24,600; consequently, 4,100 children, from five to thirteen years of age, have to be provided for according to the re-

quirements of the Act. Existing so-called voluntary schools can accommodate 2,100 children, but they have 500 infants; so that not more than 1,600 children of the prescribed age can be received, leaving 2,500 children to be provided for by the school board. In compliance with the "final notice" of the Education Department, dated October, 1874, the Board essayed to provide the accommodation required; but they have been obstructed in every possible way by Government officialism. Consequently, the time has been trifled away; and now the order comes for compulsory attendance, and there are no schools in readiness to receive the children. The School Board has been held back, to enable the friends of denominational schools to cut the ground from under their feet, and to take the work out of their hands; and now we witness the farce of issuing imperative orders for the attendance of 2,500 children, when there are no schools in existence to which these children could be received. The denominationalists have succeeded in obstructing the School Board, but have failed to do the work themselves, and the compulsory powers of the Act are a laughing-stock to the community.

Epitome of News.

An authoritative contradiction has been given to the report that the Queen is not going to O. borne for Christmas.

The Prince of Wales arrived at Marlborough House on Saturday from visiting the Maharajah Dhuleep Singh at Elvedon Hall, Thetford. The Princess of Wales and her children attended Divine service at Sandringham Church on Sunday. The Rev. W. Lake Onslow, M.A., preached.

Prince Leopold is nearly convalescent from the troublesome sprain, and consequent swelling of the knee-joint, from which he has been lately suffering.

A royal proclamation has been issued directing that Parliament shall be further prorogued from Tuesday, the 12th inst., to Thursday, the 8th of February, next, then to meet for the despatch of business. Convocation is summoned to meet on the 9th of February.

The *Whitehall Review* understands that Her Majesty has resolved to reside during a great part of the next season at Buckingham Palace, and that a series of entertainments on a very large scale will be given there both before and after Easter.

Sir William Stirling Maxwell, M.P., was on Saturday invested by the Queen, at Windsor Castle, with the Order of the Thistle, in succession to the late Marquis of Tweeddale. Captain Nares received the distinction of K.C.B., and Captain H. F. Stephenson that of C.B.

Mr. Gladstone left London on Saturday afternoon for Hawarden Castle, Flintshire.

The freedom of the City of London is to be presented to Captain Sir George Nares, K.C.B., on Wednesday, Dec. 27.

Mr. George Cruikshank, who has been very dangerously ill, is, we are glad to say, now in a fair way of recovery.

The Conservatives at Frome resolved on Saturday to present a petition against the return of Mr. H. B. Samuelson. Sir James Fergusson does not intend to claim the seat.

Mr. Joseph Arch, speaking at the annual *soirée* of the Leigh Liberal Club on Tuesday night, said he ventured to tell Lord Beaconsfield that if he went to war he must not count on taking the agricultural labourers to be shot at for threepence a day. They were determined that until they had obtained the franchise they would take no part in the wars of England.

At the funeral on Tuesday of Mr. George Hope, of Bordlands, the Rev. Mr. Drummond, Unitarian minister, of Edinburgh, offered up prayer after the body had been consigned to the grave—an innovation on ordinary Scottish usages which, the *Scotsman* says, seemed to be rather appreciated by the company, who uncovered as the clergyman solemnly spoke of the preciousness of life and of the hopes which had cheered and encouraged their "departed friend and brother."

The *Morning Post* states that William Roupell, who has been recently liberated from prison, is now training for the pulpit, and that he will join the order of missionary preachers.

The nineteenth examinations, held under the auspices of the Cambridge University Local Examination Syndicate, commenced on Monday simultaneously at ninety-three places.

The *British Medical Journal* has official authority for stating that the Admiralty are now prosecuting an inquiry into the causes of the outbreak of scurvy in the recent Arctic Expedition.

The *Army and Navy Gazette* says that the Admiralty has called the attention of the captains of steam reserves to the repeated breakdowns of machinery on board Her Majesty's ships, and has urged them to impress upon the inspectors of machinery the necessity of carefully watching and keeping in strict preservation all parts of the machinery in their charge.

At the annual meeting of the Women's Suffrage Association in Manchester, it was resolved to reintroduce the Female Suffrage Bill into Parliament next session under the auspices of Mr. Jacob Bright, M.P.

The Greenock School Board has adopted the report of a committee which recommended that the teachers should be directed to make frequent allu-

sion to the sin of drunkenness, and to advise the children to avoid its temptations, the counsel being enforced by illustrations drawn from the daily press, and impressed on the minds of the scholars by songs in praise of temperance.

The *Daily News* understands that Her Majesty's Government, after discussion with the United States Minister here, have accepted the American interpretation of the Extradition Treaty, according to which a prisoner surrendered for one offence may after fair trial for that offence be at once rearrested in the country to which he has been delivered up and put on his trial for any other crime included in the treaty. It is hoped that the United States will be willing to enter into negotiations for a new treaty enlarging the scope of extradition.

Miscellaneous.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent B.S. Examination for Honours:—First Class: Augustus Joseph Pepper, scholarship and gold medal, University College; Andrew Duncan, M.D., gold medal, King's College. Second Class: Walter Ottley, University College.

THE REPRESENTATION OF LIKKEARD.—Mr. Leonard Courtney addressed a large meeting of electors at Liikeard on Wednesday. He introduced himself as an advanced Liberal, and said one of the first things to be done by Parliament was to make the Agricultural Holdings Act compulsory, not only that the land should produce more, but that the farmers should be freed from the caprice of the landlords. Ratepayers should also in counties have a voice in the expenditure of the taxation, and there should be such a redistribution of the representation of the counties as not to crush out the Liberal spirit which existed in them. War, in his opinion, might yet be prevented by England. It was the merest delusion to think that any reform could come from Turkey, for from top to bottom the Turkish Government was corrupt. England had rejected many opportunities for bringing about a peaceful solution, and a more nefarious deed was never done by any statesman than when Lord Beaconsfield delivered his Guildhall speech. To call it an act of infamy was not too strong. Mr. Courtney said he had some faith in Lord Salisbury, who had no more respect for the Premier than he (the speaker) had. England ought to join Russia in insisting that Turkey should give securities for reform in her Christian provinces. A vote pledging the meeting to support Mr. Courtney's candidature was passed. Both the candidates for Liikeard have now completed their canvass, the result indicating that the contest will be much closer than originally supposed. The Conservatives generally, although not unanimously, will support Colonel Sterling, whose sympathies are decidedly anti-Russian. His opposition to Sunday closing of public-houses has alienated the temperance party, while the Friends, who are numerous in Liikeard, urge that there are already 240 members connected with the army and navy in Parliament. Local considerations will but slightly affect the issue.

TURKEY AND THE SLAVE-TRADE.—On Friday we published an announcement to the effect that Lord Derby had declined to receive a deputation from the Anti-Slavery Society on the subject of the slave-trade. Repelled by the Foreign Minister of England, the society intend to forward addresses to the Emperors of Russia, Germany, and Austria, the President of the French Republic, and the King of Italy. These potentates will be asked to use their influence to bring before the Conference the conduct of Turkey in perpetuating the abominations of slavery and the slave-trade. Mr. Joseph Cooper, one of the honorary secretaries of the society, in a recent pamphlet, estimates that for the seventy thousand negroes who find their way into the markets of Egypt and Turkey no fewer than five times that number—350,000 in all—are killed and destroyed en route. These figures reveal a dreadful state of things, but connected with the traffic there are iniquities so foul that the living who are compelled to submit to them may well envy the fate of those who perish by the way. We believe that the Conference which assembles to-day at St. James's Hall will not lose sight of this painful subject, and will indeed endeavour to impress upon the Government the fact that the country is anxious that its representatives at Constantinople should at least do as much to fasten the indignation of the civilised world upon the enormities of the slave-trade as was done by Lord Castlereagh at Vienna or by the Duke of Wellington at Verona. We should not be surprised if in some quarters we were told that the abolition of the slave-trade may be left to the reforming zeal of the Turks. It is true that on this matter they have been characteristically prolific of promises. Even Sultan Abdul Aziz, in reply to a French address, declared that he adhered to the anti-slavery principle with his "whole heart," while the Khedive, not to be behind in the expression of humanitarian sentiments, boldly stigmatised slavery as "a horrible institution." The mere travestying of English ideas in this way is worse than useless—it ceases to deceive even the credulous. The Turks have really no intention to abandon either slavery or the slave-trade; and unless the civilised world interferes, both these institutions may be destined to a new lease of life in the Ottoman territory.—*Daily News*.

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2. That this Union, believing Russia to be unselfish in her anxiety to remove the wrongs of the Christians in the Turkish provinces, and believing also that the Turkish Empire is not worth the sacrifice of English blood and treasure, desires to express a strong hope that our representative at the Conference in Constantinople will use his great influence for obtaining some real guarantees of a just and humane rule over the Christian population of that empire. This Union would further express its conviction that an English war on behalf of Turkey against Russia would be not only unjust and un-Christian, but also opposed to the outspoken opinions and wishes of the English people.

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The Nonconformist.

WEDNESDAY, DECEMBER 13, 1876.

SUMMARY.

THE hopes of a pacific solution of the Eastern Question, upon which we have commented below, are strengthened by the news of this morning. The first of the preliminary meetings of the Plenipotentiaries at Constantinople commenced on Monday. The interchange of views on this occasion is understood to have been of favourable augury for the result of the Conference proper, which will, by-and-bye, meet under the presidency of Saffet Pasha, the Turkish Minister of Foreign Affairs. In the many interviews that have taken place between General Ignatieff and Lord Salisbury, a most notable and quite unexpected approach has, it is said, been effected between the views of England and Russia, owing to the explanations and assurances which General Ignatieff has given about the aims and plans of the Cabinet of St. Petersburg. It is reported that Russia does not absolutely insist upon the occupation of Bulgaria if any other guarantees are likely to be effectual, and is not unwilling, if such occupation comes to be regarded as indispensable, that it should be undertaken by some decidedly neutral State, such as Belgium. At all events, it is semi-officially announced at St. Petersburg, that thus far a perfect understanding exists between the Russian and English plenipotentiaries. The preliminary meetings are likely to occupy some time, and by common consent it has been agreed that the armistice shall be accepted as valid until the 2nd of January.

The statements as to the views of the Porte at this juncture are diverse; nor is it likely that Turkish diplomacy will speak its last word till the Treaty Powers have made a united demand. It was only to be expected that for the present the Divan would take up an attitude of no surrender. It is therefore semi-officially stated that the Turkish Government will not allow an occupation under any form or by any Power, be it Russia, England, or Austro-Hungary, and that under no conditions will they give up the principles of the Treaty of Paris, and are decided to consider every project of a foreign occupation as a *casus belli*. This announcement has, no doubt, been made in consequence of the better understanding between Russia and England. The sole hope of Turkey lies in the ultimate disagreement of these two Powers, for which the Ottoman diplomatists are keenly on the watch. Thus far they have been disappointed. Indeed, they are said to have been positively informed that if the Porte rejects the joint proposals of England and Russia, not one soldier nor one penny will be forthcoming from Great Britain. This, if true, indicates on the part of our Government a prodigious advance. On the part of Turkey, as well as the other Powers, there is evidently an anxious desire to preserve peace, and the belief gains ground that the Porte will in the end submit to the united decision of the Powers, whatever that may be.

The Ministerial crisis in France, which for some days has assumed a very menacing aspect, has happily come to an end. The negotiations between M. Dufaure and the leaders of the Left came to nothing; the demands of the latter for the real Parliamentary responsibility of the Cabinet being regarded by President M'Mahon as incompatible with his functions as the head of the State. The Marshal regards the Ministry of Justice, but particularly that of War, as above the fluctuations of party politics, and made it a *sine qua non* that General Berthaut should remain in office. The failure of M. Jules Simon to form a Government exasperated the Left, and a large majority in the Chamber of Deputies decided to suspend the examination of the Budget and the voting of supplies. A more conciliatory spirit has set in, and it is now announced that M. Jules Simon, who is a thorough Liberal, has resumed his abandoned task. He will become Vice-President of the Council and Minister of the Interior, and M. Martel, a distinguished member of the Left Centre, undertakes the duties of Minister of Justice with Marshal MacMahon's consent. General Berthaut, who is no politician, though somewhat of a bigot, will remain Minister of War, and has agreed to yield his views on the question of civil burials. The other Ministers remain in office. This happy termination of a serious crisis by reasonable compromise—for both sides have given way—will be acceptable to the country, however distasteful it may be to the Right and the Bonapartists, who were greatly rejoicing at the discredit cast upon the Republic.

The latest news from the United States,

where Republican institutions are also on their trial, is also of good augury. Last week the Elections appointed by the several States to choose the new Presidential electoral college in Washington. The representatives of South Carolina, Louisiana, and Florida having been endorsed by the respective "returning boards," were allowed to vote, but in the case of Oregon the governor refused to give a certificate to one of the three Republican electors on the ground that he was disqualified, but supplied it to a Democrat. The three Republican electors treated this act as illegal, and having met without certificates, they voted for Mr. Hayes, the Republican candidate; for whom it appears there was a majority. The votes were sealed up, and will be opened by the Vice-President before the Senate about the middle of February. The question of the legality of the act of the Governor of Oregon will then arise, and will perhaps be submitted to the Supreme Court. There has been much dangerous excitement in South Carolina, and a great deal of party contention in Congress, mingled with threats of impeaching General Grant, who avows his resolution to preserve peace at all risks. But public feeling throughout the States is now moderating, and the last news is that "hopes of a compromise are generally expressed."

The terrible catastrophe at Brooklyn has for the moment somewhat diverted attention from the Presidential election. In the theatre of that city, while the performance was going on before a crowded audience, a fire broke out in the upper part of the building, and spread with great rapidity. Those who were in the pit and boxes were able to get away, but the stairs having fallen in with the great pressure, the hapless people in the galleries had no means of escape, and all of them, to the number of three hundred or more, perished by burning or suffocation. Fully one-half of the bodies of the sufferers were, it is said, so disfigured that they could not be identified by friends. A searching investigation is to be made into the causes of the fire, which it is believed could have been soon extinguished if proper precautions had been taken.

The most prominent and well-nigh exclusive domestic event of interest during the week has been the National Conference on the Eastern Question at St. James's Hall, one of the most unique assemblies that has for many years been gathered together in this country. A sketch of its chief features, and some comments on the subject, will be found elsewhere.

There is likely to be a keen contest for the seat vacant by the decease of Mr. Horsman. The candidates for Liskeard, a thoroughly Liberal Cornish constituency, are Mr. Leonard Courtney, a man who possesses special qualifications for a Parliamentary career, and Colonel Sterling, a moderate Liberal. Mr. Courtney has offered to submit their respective claims to the decision of Lord Hartington. In respect to disestablishment, we note that the hon. gentleman, while declaring that public opinion is not yet ripe for the change, says he will be quite prepared to support it whenever it becomes a Government measure—"probably before."

GLEAMS OF LIGHT IN THE EAST.

SINCE the arrival of Lord Salisbury at Constantinople affairs have assumed a more hopeful aspect. The noble marquis has put himself in communication with the representatives of the Porte, and of the several Guaranteeing Powers. He and General Ignatieff have met more than once, and at St. Petersburg the general effect of their interviews is stated to be the prevalence of "a buoyant feeling" there, and "great hopes of a peaceful solution." We are told, indeed, that the first interview between General Ignatieff and Lord Salisbury was most satisfactory, and left only one point uncertain, namely, Turkish obstinacy. Accordingly, there would seem to be a widespread expectation that the preliminary Conference, the first sitting of which commenced on Monday, would be able to reach a unanimous conclusion, and that the demands to be urged upon the Porte, and the guarantee to be exacted for the execution of those demands, would be pressed home upon the Turkish Ministers with all the authority of united Europe. It is even said that "the Turks themselves seem to have got the better of the irritation and bitterness which had previously got possession of them," and that "they are now in a frame of mind less conducive to a policy of despair, and more fitted to suggest calm and statesman-like resolutions."

The general sense of these tidings from the seat of the Conference, and on the eve of its first preliminary meeting, is, perhaps, as suggestive of possible success as might have been

expected. It is a break in the clouds, beams of daylight finding their way through the general gloom overhead. It will not warrant, it is true, any confident inference as to what the issue may be. It is vague and may possibly disappear altogether when the representatives of the Powers meet in preliminary council. But we have to set against this chance the knowledge which Lord Salisbury has acquired of the general feeling entertained at the four Courts which he visited, and of the drift of policy which will be pursued by the statesmen who hold in their hands the reins of Government. He has, as we have said, held confidential intercourse with General Ignatieff, and the impression produced thereby is that England and Russia will act in cordial concert.

If such should be the case—as there is reason to hope that it is—it would indicate a material change in the immediate policy and spirit of the British Cabinet. Lord Beaconsfield has evidently failed to carry with him a majority of his colleagues in his rude defiance of the national will. It cannot be his policy that the Marquis of Salisbury has been instructed to maintain at the Constantinople Conference. Had it been so, the first interview with General Ignatieff, and, still more perhaps, the second, would have been visibly unsatisfactory, and would have rendered even a preliminary meeting of the Powers a mere imposture. Well, this in itself is an immense advance upon the position held by Her Majesty's Ministers but a few weeks ago. It will do much to disabuse the Porte of the illusion it has so persistently cherished that, come what might, England would be found on the side of the Porte against Russia. Lord Salisbury's interviews with Turkish statesmen cannot but have created in their minds serious doubts on this head. Even Sir Henry Elliot's baneful influence must, to a considerable extent, have been neutralised by the more direct communications and the higher influence of the Plenipotentiary Delegate. The non-promulgation of Midhat Pasha's grand plan of organic reform before the meeting of the Conference reveals not only the serious difference of opinion between himself and the Grand Vizier, but indicates likewise an inclination on the part of the Turkish Cabinet to defer to the known wishes of the Great Powers.

It has been said, over and over again, that Turkey, however reluctantly, will, in the end, acquiesce in what is prescribed for her by united Europe, and that, though she may resist the obligations to be imposed upon her as long as there remains a chance of her evading them, she will yield in the end. Possibly this is true. But the truth of it cannot be unhesitatingly relied upon. The Porte, no doubt, shrinks from being placed in a position of isolation, and can foresee with tolerable certainty what may be the calamitous issue of braving the united resolution of the Guaranteeing Powers. It is also true that she is preparing herself for a death-struggle with Russia; and it not by any means off the cards that, in the spirit of that fatalism gendered by her creed, she may elect to perish—if she is to perish—after having manfully contended for her threatened sovereignty. No human foresight, probably, can determine what her choice will be in this matter. True, she has given place before in affairs not essentially different from those which will probably be urged upon her acceptance by the Conference. There is no certainty that she will not be induced to do so again. Very much will, of course, depend upon the form in which the final resolutions of the Powers are presented to her. There seems to be an evident disposition on the part of Russia to treat her susceptibilities with as much tenderness as may be found consistent with the security of those political and administrative reforms, by means of which the disturbed provinces of Turkey are expected to attain good government. It is, therefore, not to be taken for granted that the plan propounded by Russia, if assented to by the other Powers, will be rejected by Turkey. Should she obtain—as she is not unlikely to do—some concessions in detail which may serve to screen from the notice of the Turks her wounded pride, and conceal the strongest evidences of her humiliation, she may see reason to accept the situation, and thereby to defer for another generation or two the date of her inevitable ruin.

One thing seems clear. Neither the Government of the Sultan nor that of the Czar is anxious for war. They are both providing for it, but both would avoid it if possible. The event, however, may already have got beyond their control. Waves of passionate feeling in both countries have already gathered head, and may override the wiser and more conciliatory dispositions of statesmen and diplomatists. Should such be the disastrous result, overwhelming in its weight will be the responsi-

bility of those who have systematically obstructed an earlier settlement of the question. We fear the English Government will be found deeply involved in this responsibility. Their object may have been the preservation of peace, but the means they have employed to ensure it seem to have had a directly contrary effect. The instincts of the country have been much truer and more trustworthy than the cleverness of diplomatists; and, if the deliberations of the Conference at Constantinople should be crowned with success, it will be mainly owing to the moral pressure put upon the British Government by the maganimous decision of the British people.

THE NATIONAL CONFERENCE.

THE Conference held in St. James's Hall last Friday was nothing less than an informal Parliament, which, like mock suns in the belief of bygone times, was a portent implying a very serious crisis in human affairs. It is very natural that Tory organs, which for two months past had been comforting themselves by sneers at the supposed collapse of the "atrocities agitation," should endeavour, in the teeth of facts, to explain away the representative character of the assembly. But a glance at the list of conveners and speakers is enough to convince every unprejudiced mind, that not even a general election could bring together a body of men with a better claim to represent national feeling and opinion on the one question at issue. For, in a general election, a number of side issues are always and necessarily raised, which distract attention and complicate the result. Besides, on such occasions a large number of locally influential men, clerics, and others, are excluded by their avocations, or their want of the means for standing a Parliamentary contest. But no such considerations prevented the heads of opinion in all parts of the country from presenting themselves in St. James's Hall. It is true that the test of a popular election was wanting. But even this was in some measure supplied by the connection of a large number of delegates with local organisations. And there is another test which, for the particular purpose in hand, can hardly be regarded as less conclusive. For the population of this country is intersected everywhere by strong and deep dividing lines of class, and sect, and school of thought; and the effect of an apparently powerful demonstration may be much diminished by its confinement to any one section, however influential. The Church clergy have an indisputable weight, as we have often to acknowledge to our cost; and so, likewise, have the Nonconformists, as the recent history of ecclesiastical legislation shows. But neither of these classes could constitute, by itself, anything worthy the name of a National Convention. The same observation might be made of the peerage, the middle class, or the artisans; of the professional or the trading classes; of the men of thought or the men of action. A really national demonstration ought to draw its representatives from all alike. Now, how does this test apply to the Conference of last week? The reply must be that never in all the history of English public meetings, not even during the progress of the great Reform agitation, or of the Anti-Corn-Law League, was there ever such a comprehensive and exhaustive representation of all sections of the people. Peers and working men; Low Church, High Church, and no church; priest and puritan; law, learning, literature, and trade—all had their eminent representatives there; and on the main question, that of any national interference, direct or indirect, to support the murderers of the Bulgarians against Russia, there was but one voice amongst them all. It was scarcely to be expected that Conservatives should attend in as strong force as Liberals. Nevertheless they were there; and while specially anxious not to embarrass the Government, they were for once determined to facilitate its action only in one direction. Almost any other conceivable question, theological, political, or social, raised in that assembly, would have been like a live shell in a powder magazine. But the one conviction entertained, by every member, on Turkish politics, acted like the steam, which, when properly applied, sets a vast system of complicated and various machinery in harmonious working.

It is of no use to naggle at such an extraordinary gathering, as the *Pall Mall Gazette* does, because some of the clergy present were Ritualists, and some of the speakers, in the heat of oratory, said some things irrelevant or impracticable. Canon Liddon spoke at that meeting, not because he was a Ritualist and sympathised with the Greek Church, but because he had been in some of the affected districts, and seen for himself what was going on. It was doubtless unwise of Mr. Freeman to say "Perish our Indian Empire"; because neither

he nor the assembly had the slightest notion of allowing it to perish under any circumstances at present conceivable. But if we were compelled to choose between the generous rashness of such an utterance, and the cold-blooded cynicism which says in effect, "Perish the Bulgarians, rather than our traditional policy should be adapted to the human interests of the present day," our preference would, we believe, coincide with that of the bulk of Englishmen. Exaggerated language is to be expected at an excited meeting; but mere spiteful rant in editorial articles has not the same excuse. And if the organs of Toryism wish to save their ideal Government, they would do better to suggest how, without any humiliating confession of error, the Ministry may carry out the irreversible decision of the nation, whose servants they profess to be.

This decision was announced, as distinctly as was possible under existing circumstances, by Mr. Gladstone, who cannot by any abjuration of office abdicate the position of "member for all England." In a speech, whose eloquence was that of facts rather than of words, he exposed the glaring contradictions between various utterances of Mr. Disraeli on the one hand and Lord Beaconsfield on the other. He showed clearly that, while these contradictions exhibit a progressive sense of the national will, they also warn us that it is vain to trust to Ministerial consistency; and that our only guarantee against drifting into an unnatural and wicked war is the perpetual reiteration of our abhorrence of such a policy, and our determination to punish by all constitutional methods any one who should betray us into it. Were it not that men, whose first and last object is worldly success, generally arm themselves against shame by defences of triple brass, we could almost pity the venerable youth of the junior English earl, as he is exhibited in the act of eating his own words, and retorting on the manly courtesy of a foreign sovereign with petulant braggadocio. But more interesting to us is Mr. Gladstone's solemn acknowledgment of the responsibility he incurred by taking part in a national convention on a matter of foreign policy, and his impressive defence of such a course. In the miserable tangle of confused and self-contradictory purposes, or pretences, in which the apostles of a "spirited foreign policy" have enmeshed us, "inconvenience," as he said, "attends any step we can pursue." But when, he added, "we are resolved to wage determined battle against the greater evil—the greatest of all evils—that the name of Britain should be used as an auxiliary force in favour of corruption and tyranny," we are persuaded that he spoke with substantially all England at his back. There is no ground for the taunt that Mr. Gladstone has no definite proposal to make. It is for the country to indicate only the general lines of the policy it would wish to see pursued. It is for the Ministry to work out the details. If public meetings were able to draught treaties and plan guarantees, a responsible Ministry would be merely an expensive luxury. But there were several points which Mr. Gladstone and public opinion, through his lips, made clear enough. First and foremost, the misgovernment of the Turkish provinces must cease; and if we cannot stop it ourselves, we are not to hinder those who can and will. Next, the most feasible method for securing that end seems to be the concession of self-government to Bosnia, Herzegovina, and Bulgaria, under a fixed tribute to the Porte. Thirdly, whether with a view to this or any other settlement, Turkish promises are worth much less than the paper on which they may be written; they are in fact a vanishing quantity, to be totally disregarded in all political calculations. Fourthly, a foreign occupation of the provinces, under arrangement amongst all the Powers, would be a thoroughly effective guarantee. Finally, it is impossible at present to say whether any third alternative might be found between Turkish promises and foreign occupation. Let the negotiators find such guarantees if they can. But failing any such alternative, it is not on the former but on the latter proposal, that we are to fall back. It is nonsense to call such a declaration of opinion indefinite. It is as distinct as general instructions in a complicated business can ever be made. Let the Ministry promise adhesion, and all will be well. But if the present negotiations betray public expectation, and the Government should be still defiant, the Constitution will be exposed to a strain such as it has not felt for thirty-four years.

"I suppose," said a quack, while feeling a patient's pulse, "that you consider me a humbug." "How odd it is," responded the patient, "that you can so accurately tell a man's thoughts by feeling his pulse."

Literature.

A SCOTTISH NATURALIST.*

We have often thought how brilliant a book might be made out of failures. The history of the men who, when great secrets were in the air, grasped at them and missed, or, for lack of means or opportunity, failed to set forth their discovery at the right moment, and in this way lost their share of glory in the world's eye—what a subject for pathos, for suggestion, for helps at once towards humility and healthy aspiration! "The one succeeds, the many fail"; but all the lesson does not lie invariably with those who are fortunate. There are in reality two kinds of success, which do not always go together—the sweet rewards of patient search, the sense of capacity faithfully exercised, and duty unflinchingly done, which must not seldom be weakened for those who have at a leap sprung into fame over the shoulders of the unacknowledged. It is not difficult to see which process is likely to form the grander character: for if this kind of failure sometimes sours, it generally sweetens and elevates, while great success too often hardens, and too seldom does else.

Mr. Smiles in his latest volume has given us the history of a truly successful man, who has achieved what he purposed, but one who has not yet received the acknowledgment which have often been showered on the less deserving—the pretentious, "oracle-working," idea-appropriating men in all departments, who have the knack to avail themselves of the brains of worthier but simpler people, and then dodge and cringe and make use of society as a buoyant atmosphere to mount up in. Thomas Edward has all his life been a poor man—labouring as a shoemaker at 9s. 6d. a week, and as a shoemaker he labours still. After we have given, even in short outline, an idea of the work he has done, it may occur to our readers to ask themselves about the perversions of a Civil List, from which authors who are rich, and are still making a deal of money out of their books, draw large sums, while such a man as Thomas Edward is left to the risk of starvation should he find himself suddenly unable to work at his shoemaking in his old and feeble age.

As a mere infant, Edward showed great love of animals, and his passion for collecting was developed before he was three years old. He filled his father's "wee" house with vermin, to his mother's great annoyance, and to the neighbour's terrible discomfort. His newts and puddocks and horse-leeches—owing to the inefficient vessels he had to keep them in, the bottoms of broken bottles chiefly—got out and crept abroad, the leeches crawling up the folks' legs, and sometimes actually fetching blood; while rats and other quadrupeds which he had tamed got free, and scuttled into any hole they could find—becoming sources of terror. His propensity for carrying such creatures in his pockets, caused him to be dismissed from three schools in succession; and though, under repeated chastisements both at school and at home, he resolved to abandon the practice, the temptation not to lose the chance of some new specimen always overcame him. Before he had completed his sixth year, he was pronounced incorrigible and turned adrift from school with but little education. In sheer despair, his parents—who loved the boy, but did not in the least understand him—got him work in a tobacco factory at two shillings a week; fearing that his roving and "vermin" gatherings would render him idle and vicious. His master here was fond of birds and was interested in him; but the prospect of larger wages and more opportunity for research caused him when eight years old to seek employment at a mill about two miles from Aberdeen. Though he had to be up at four in the morning, and was not free till seven or eight, he was not only contented, but delighted with the mill; and would gladly have stayed on without thought of change; for he managed to rove about in extensive woods and saw ever so many new birds and animals. But when he was about eleven, his father apprenticed him to a drunken shoemaker named Begg, who often beat and ill-used him. He went on for a couple of years and then ran away. He refused to go back, but agreed to finish his apprenticeship with another man, which he did. Then he got work as a journeyman; but a slack time came on, and he enlisted in the Aberdeenshire Militia, where his natural history passion nearly caused him heavy punishment. All this time he had been carrying on his researches in every spare moment.

* *Life of a Scotch Naturalist: Thomas Edward, Associate of the Linnean Society.* By SAMUEL SMILES, author of "Lives of the Engineers," "Self-Help," &c. (John Murray.)

Not finding any prospect likely to open for him at Aberdeen, he removed to Banff, where he had found work when about twenty years of age. He now began systematically to collect; he divided the district round about into three circuits, each of which he visited twice a week; he bought an old gun for 4s. 6d., so rickety that he had to tie the stock to the barrel with thick twine; he filled his pockets with wallets and pill boxes, and immediately on ceasing from work he sallied forth, carrying his supper with him, and sleeping in any sheltered spot or sandhole that came handy. When twenty-three he married a good sensible woman, but he in no respect changed his habits. His fellow workmen—a drunken lot—whom he never joined in their orgies, not even carrying whisky with him at night as he was often advised to do—spoke of him as a "queer wanderin' kind o' creature." In this way he went on, till in 1845 he had formed a splendid collection, which, on being exhibited in Banff, his friends advised him to carry to Aberdeen and exhibit there also. At last, after much thought, he agreed to do so—only to meet with gravest disappointment. The people did not come to his exhibition, though many scientific people did, and made friends with him, Professor McGillivray among others. Some of his old fellow-workers came too; but they did not believe, and would not be convinced, that he had done all this himself, and insisted that he must have got assistance in it.

"Well," said Edward, "you remember how I worked beside you in the old garret at Shoe Lane; how I was never idle, and was always busy at something, whether I had shoemaking to do or not. Very well! I continued the same practice after I left you; and when I got a wife, instead of growing lazier, I became more ardent than ever. I squeezed the pith out of every moment to make the most of it; and raxed and drew every farthing out like a piece of india-rubber, until I could neither rax nor draw it any more. I have thus endeavoured to make the most and the best of everything."

A new idea seemed to strike the questioner, "But did ye no get some bawbees wi' yer wife?"

"No," said Edward, "not a bawbee! But, though poor in cash, she brought me a dowry worth more than all the money ever coined."

"Trash, man, trash! Fat [what] could be better than siller till a puir man?"

"Well, I'll tell you. She brought me a remarkably sound and healthy body—strong bones, and a casket well-filled with genuine common-sense, or, rather a mind far superior to that usually possessed by the majority of her sex. Now, that's what I call better than money. And I can tell you also that if young men were to look out for such wives, they would be able to lead their lives to much better purpose than they now do. Your tap-rooms and dramshops and public-houses, would then have fewer customers."

"Ye'll be a temperance man, then, are ye?"

"Yes; I'm temperate enough. And if wives would look more to their husbands' comfort, as well as to the interests of their own families, there would be far more temperance men, as you call them, than there are now. I'm not a member of the Temperance Society; nevertheless, I am in favour of everything that would make people more sober and diligent, and tend to man's good both here and hereafter."

"But," continued the man, "are ye satisfied that ye got nae help in the way I hinted?"

"None whatever."

"But far (where) did ye learn the wrightin' (carpentering), the paintin', and the glazin', pointing to the cases in which his specimens stood, and which Edwards had himself made."

"At my ain fireside, where everything good should be learnt. My teachers were—first, Necessity, and secondly, another teacher, of whom you may not have heard, Will."

"Ye're a mystery," said the man.

"Perhaps I may be," said Edward, "but I'll just tell ye three things, whether you understand the mystery or not. My neighbours in Banff say of me that that man surely means 'to tak the world by speed o' fit (of foot)'. My shopmates say that I am just the lad for taking time by the forelock, and many of the inhabitants say whoever may be seen lounging about at the lazy corners you'll never see Edwards among them. Now, these are three little nuts which I hope you will crack amongst your shopmates, and I hope they will do them good."

With many pangs he had to sell off this exhibition to pay the debts that had been contracted. But he had made friends both here and at home. One great disadvantage was that hitherto, owing to lack of books, he had not been able to name his own specimens, but now he was soon able to do that, and also to record his observations, and to find a place for them in the *Banffshire Journal*, or even in the more important *Zoologist*. He formed a second collection, which had to be sold in 1850, owing to a month's confinement to bed from the effects of a fall. As Mr. Smiles says, his collections were his only savings-bank. He went on as before, till 1858, in forming a third collection—the best of the three, when, owing to failing health, he was incapacitated and warned by the doctors not to proceed in his night-roving any more. And the third collection also went. But even now he did not wholly abandon his scientific work, and achieved unexpected distinction in a new department. He had no proper gear; but, under the advice of several scientific men, he now devoted himself more particularly to marine zoology, find-

ing so many new species, that due recognition is made of his labours by Messrs. Spence Bate and Westwood in their elaborate work on the "Sessile-eye Crustacea," and by Mr. Merle Norman, Colonel Montague, and others in their works. Even the imperfect list of Banffshire fauna Mr. Smiles gives as an appendix might well stand for a good life's work.

No appointment has rewarded Edwards's rare devotion and successful observation. He still labours at his trade. A few pounds per annum for acting as curator of the Banff Museum is all the recognition of a tangible kind he has ever received for this scientific work. This book is intensely interesting at once from its subject and the mode of treatment. Never has Mr. Smiles written better. This book is clear, racy, unaffected, admirable, and certainly Mr. Reid's "labour of love" in the drawings cannot fail to draw praise for him from the highest quarters. As for the etched portrait by Rajon, it strikes us as a simple masterpiece.

LANFREY'S NAPOLEON.*

(New Volume.)

In our notices of the earlier volumes of M. Lanfrey's great work, we have already described its general character, and there is nothing in the present volume to lead us to qualify our verdict. As the narrative advances, and the writer seeks to unravel the web of Napoleon's complicated intrigues; his remarkable power, arising largely from his clear insight into the true character of his hero (if hero he can in any true sense be called), becomes even more apparent than ever. But the general features of the work remain the same. M. Lanfrey has set himself to the shattering of the idol which it pleased the French nation to set up, and its faith in which it is even now hard to destroy, and he has done his work effectually. There are no signs of malice in the execution of his task, but there is an un pitying sternness. He glosses over nothing which deserves reprobation, but neither does he fail to recognise what may deserve praise. His aim evidently is to tell the simple truth, and in that he finds the most effectual instrument for the accomplishment of the end he has in view. If any are disposed to say that he is too hard, he has a sufficient answer. He is not harder than the truth, and the truth needs to be told in order to dispel the illusions which have wrought such incalculable mischief to his country, and are quite capable of doing the same again. Besides, so much has been done in the opposite direction that it is quite necessary to apply a strong corrective. The man who can destroy the Napoleonic tradition will do a great service, not only to France, but to Europe as well, and there is no other plan for doing it but the exposure of its utter hollowness. If M. Lanfrey is supposed to have dealt unfairly, there is an effectual way of meeting him. Relate his statements, and the edifice he has raised falls to the ground. But if the facts be as he states them, it is folly to try and contend against the inference he suggests. In strong invective he seldom, if ever, indulges, and certainly never shows a desire to press any charge beyond the point which evidence will fully sustain. Indeed, he writes as one who feels his case to be so strong that there is no need to exaggerate, and that every point on which there is reasonable doubt may safely be conceded to his adversary. His force lies in that perfect self-possession which, perhaps more than anything else, impresses the minds of men. His sarcasm is often withering, but we do not detect in it any element of personal bitterness. He writes as a patriot and a Republican, naturally indignant that his country should have been carried away by a dream of false glory, and for it should have worn the yoke of one whose one motive was an inexorable and unscrupulous ambition, and, still more, that so many, who ought to have known better, should have imposed upon the world so false an idea of this mere incarnation of selfishness. But even in giving vent to this feeling he is careful in the examination of every detail in the proofs by which his allegations are sustained. The old Whigs of the Napoleonic era, who thought it part of their Liberalism to glorify the tyrant of France and the oppressor of Europe, apparently for no better reason than because Pitt was his enemy, would be greatly surprised to find such an indictment drawn up against their favourite by one whose love for liberty is as intense, and certainly much more intelligent and far-sighted than their own. There has not lived in later days a man with a more intense contempt for liberty than Napoleon. It was, indeed, the result of his scorn for men, whom he regarded only as the pawns to be moved on

* *History of Napoleon I.* By P. LANFREY. Vol. III. (Macmillan and Co.)

his chess-board, and for whose rights, property, liberty, or lives, he had an utter scorn. That a tyrant who ruthlessly trampled upon every institution which stood in the way of his ambition; who respected no law, human or Divine; whose name is associated with some of the basest acts of treachery which the history of the world records—should ever have been the hero of politicians who prided themselves on their love of constitutional freedom and right, is certainly a paradox so strange that it would be altogether incomprehensible but for the blinding influence of party prejudice. If any traditional feelings of this kind linger among the inheritors of old Whig principles, M. Lanfrey's book should be sufficient to destroy them for ever. Modern Liberalism never shared this Napoleonic sentiment, and it will find its views expressed and confirmed by this very masterly review of the history.

The years over which the present volume extends (1806-1810) cover one of the most eventful periods in the life of Napoleon, embracing some of the most discreditable proceedings by which his fame was sullied. It begins at the time when Prussia, not only defeated, but utterly crushed at Jena, lay prostrate at the feet of the arrogant conqueror, whose next aim was to subdue Russia or make her an accomplice in his plans of unjust aggression, and especially in the organisation of Europe against England. It closes after Soult had been driven from Portugal by Wellington, when the real magnitude and difficulties of the conflict which Napoleon had provoked in Spain were beginning; but when also he had just been flattered with a new access of glory in the Peace of Vienna and the marriage with the Austrian Archduchess. Up to the point at which the volume pauses there has been little sign of any decline in his wonderful fortune. The Peninsula is, indeed, a dark spot on the horizon, and possibly Napoleon is beginning to understand that in Wellington he has found a foe who will not be disposed of so easily as those against whom he has hitherto had to contend. But the star, in which he reposed so blind a trust, is still in the ascendant, and the *parvenu* of Corsica, who has dictated terms in every capital of the continent, and is now a son-in-law of the proud Hapsburg Emperor, may well deem himself the petted child of Fortune.

In these years, then, we see him at the zenith of his glory, and in them we learn how little the mere accession of power helped to elevate and ennoble his character. Everywhere there are evidences of extreme vulgarity, as well as utter falsity of soul. This much-lauded hero could neither learn to obey the common law of righteousness—even to the extent to which it is observed in international transactions—nor rise to the demands of his position, so as to maintain the dignity, we will not say of a great sovereign, but of a gentleman.

If we may judge, not from the reports of his enemies, but from the disclosures of his most faithful and devoted servants, Napoleon treated those who were admitted into his intimacy with a familiarity that no man with any self-respect would have tolerated for a minute. Meneval, his former secretary, represents him as pulling the ears of his interlocutor, sometimes hard enough to make the blood flow; giving them a slap on the cheeks; at times even sitting down on their knees. These acts of graciousness were marks of special kindness with him, and men of the highest rank were proud of such tokens of favour.

The closing words suggest the only possible extenuation of his vulgarity. He was spoiled by the adulation of the hero-worshippers who surrounded him, and who extolled even his grossest faults as signs of some special greatness. It was not, however, only in interviews with friends and familiars that the remarkable exhibitions, which M. Lanfrey describes, took place. He seems for the most part to have run either into the extreme of ungracious and offensive stiffness, or into that of a vulgar condescension and freedom which were not less repulsive. Thus, in the memorable drama which he performed at Bayonne, when his wicked treachery secured a temporary possession of the Spanish Crown, and the same traits appear in his interviews with the members of the royal family, and with Escoiquiz, the favourite counsellor of the Prince of Asturias. To the Prince he was overbearing, but on Escoiquiz he chose to exercise his more winning arts. "This singular personage enjoyed the effect which his powers of fascination were producing on his auditor. He completely overpowered Escoiquiz with his coaxing ways, laughing, gesticulating, walking about; at one moment pinching the ear of the good canon, at another, resuming the attitude of the master of the world." The idea we gain of the man who was playing the foremost part in the world at the time, from such extraordinary developments, is not a very exalted one, and yet it is not difficult to understand. The restlessness of a mind consumed by its own inordinate ambition, and distracted by its innumerable

projects; the uncertainty as to the actual position which he occupied; the intensity of his self-consciousness—its not unnatural in one who had climbed so giddy a height—may serve to explain these peculiarities. But not the less do they reveal an innate vulgarity which circumstances served to call forth. Was not this, however, almost necessary to the part he sustained? Would not a really heroic mind have revolted from the arts he had to practise and the strategy by which he secured results so marvellous, but which in numbers of cases would never have been realised at all but that the wickedness, both of their conception and of the means by which that was worked out, was so incredible that the suspicions of those against whom these designs were directed, were not awakened until it was too late to resist.

For, after all, the story of Napoleon's vulgarities is nothing as compared with that of his treacheries and frauds. The volume before us records some of the worst of them, and exhibits most of the great sovereigns of Europe, and, alas! some also of its trusting peoples, as becoming in succession the dupes of his Machiavellian policy. The epithet, indeed, is hardly the correct one to apply; Machiavellianism implies, if not more subtlety and craft, at least more skill in vesting it. The falsehood of a consummate master in its art would hardly have been so blunt and direct, not to say brutal, as that to which Napoleon continually resorted. He hesitated at nothing, but had recourse to bare-faced treasons and falsehoods which, though they might secure him a transient triumph, were sure to ruin his reputation. A more far-seeing policy would, even on selfish grounds, have been more scrupulous in the methods by which it sought to compass its ends. From the beginning to the end of the volume the same picture is presented. The man who had begun by deceiving his own countrymen, set himself to deceive all other Powers and peoples, trusting to the art which had made him master of France to make him lord paramount of Europe also. There was not a friendship he formed to which he was not unfaithful, not an obligation he contracted to which he was not disloyal, not an alliance into which he entered which he did not treat as a plaything for his own ambition, not an individual or a people who trusted in him that had not reason for bitter repentance. The volume before us tells how he betrayed Poles and Prussians; how he intrigued with the Czar against the Porte, and with the Porte against the Czar; how he contrived to foment the internal dissensions of the Spanish Court, and to play off father against son, and one Minister against another, ending by a gross act of treachery towards them all; and how, accompanying these miserable deeds of falsehood and violence, was the contemptible endeavour, whenever opportunity offered, to evade the responsibility and fix it upon some of his servants. Some examples of this kind are delineated at full and with damning effect by M. Lanfrey. One of the most triking is his attempt to fix the guilt for the deposition of the Spanish Bourbons, and the manner in which it was effected, on Murat, by means of a forged letter on the 22th of March, in which the indiscriminating admirers of the Emperor have found proof that "a magnificent stroke of genius was neutralised by Murat's imprudence and ambition." The evidence which our author adduces of the falsehood of Napoleon in this is overwhelming; and his reply to M. Thiers, who probably has long since repented his mad attempt to revive the Napoleon tradition, very masterly. A short extract will give an idea both of the spirit of the book and of the style in which it is written:—

The forger neither can be, nor has been, any other than Napoleon himself. "But," exclaims the author whom I have mentioned above, "he had too much pride to act thus." What strange blindness, after the falsifications which this same author has himself been forced to record! Had Napoleon too much pride when day by day, during fourteen years of his reign, he falsified the diplomatic documents in the *Moniteur*, the news from abroad, the debates in the Chambers, and even the reports of his administration? Had he too much pride when later, at St. Helena, he composed those six large volumes of memoirs, of which each line is a falsehood? Had he too much pride when, visited by those whom he knew were eager to treasure up every word he uttered, he made use of them as sworn propagators of his false testimonies? Is it probable that so grand, so honest, so truthful a soul, could debase himself so much as to invent one additional fiction? That Napoleon lied audaciously to his contemporaries every day and every hour of his reign, admits of no denial; but who, except a systematic detractor of his glory, could suppose it possible that he would ever have thought of lying to posterity.

The indictment is severe, but not more severe than just. In another article we shall adduce further proof of its truthfulness, by a more careful survey of some of the facts narrated in this volume. The book is full of interest; but we regret to see some falling off in the excellence of the translation. "Those whom he knew

were eager," &c., in the above extract, is one example of a fault not uncommon.

SCOTCH SERMONS.*

These two volumes clearly represent two very contrasted processes of theological liberalising now at work in the northern part of the kingdom. Professor Blaikie, who is, on the main points, Conservative, aims at refining into the dogmatic forms he would maintain the sympathy, the tenderness, the human meaning, which is certain to vanish from dogmatics when the process of dealing with them has become merely an *intellectual exercise*, though they could never have had the influence that they have had over men's spiritual nature, had they not originally had their roots in the emotional as well as in the intellectual being. Men like Professor Blaikie have an important function to fulfil in a critical and destructive period such as ours, in reconnecting the dogmatic form with the life. Instead of attempting an exhaustively learned and critical exposition, the leading points in the life of Our Saviour are studied in their *inward* relations, with a glance at the dogmas these may be said to support. Though the little volume before us is distinctly announced as *practical*, yet the attitude towards critical and speculative results is easily guessed; and, indeed, the book could hardly have taken the form it has taken, had it not been that the writer has been much and often exercised on critical and speculative points. By directing the reader who is troubled amidst many controversies to the spiritual facts of the life, in a large and liberal temper, showing that the ground on which Christians differ is as nothing to the ground on which they may well be agreed, and stirring them to more active and united effort in Christian work, as the one prevailing solvent to many doubts and difficulties, the best antidote to the pressing evils of the day in the religious sphere is presented. Dr. Blaikie divides his book into twelve lectures, in each of which a special phase of Christ's inner life is presented for consideration and imitation. Many valuable and beautiful passages there are in the course of the book. This may be taken to exhibit its general spirit:—

There are many people who are very zealous, very regular, very orthodox, amazingly diligent in upholding the Church, shocked at false doctrine or irregular practice; but they are bitter, intolerant, unloving, and even malignant. In vain you listen for the soft answer that turneth away wrath; in vain you look for the sympathetic spirit that considers the case of others, or the charity that suffers long and is kind. Hard to their servants, exacting to all their dependants, nursing hatred, and cherishing the memory of wrongs, they are as bad as the disciples who would have called down fire from heaven to consume the Samaritan village. Well for them if they hear the Master's rebuke in this life: they run such a risk of hearing in awful tones on a future day—"I never knew you: depart from me, ye that work iniquity." On the other hand, we sometimes find both men and women deficient in many ways, but rich in the spirit of ministering. We find them, perhaps, in churches of which we do not think well, or in connection with a creed we abhor. Let us not for such reasons think little of their spirit, but rather magnify the grace of Him who makes the flower to bloom in the desert and the birch and pine tree to spring from a cleft of the naked rock. And for ourselves, surely, the right lesson must be—If the desert or the rock can show such fruitful plants, how much richer fruit should be found on these in reference to whom God asks, "What could have been done to my vineyard, that I have not done in it?"

Mr. Service's volume strikes us as the work of a man who is trying to get satisfaction in dealing intellectually with the intellectual disturbances that are at present so pronounced in relation to all that has been received on authority. He sets the old authority aside, and attempts to find in a new intellectual adjustment what will be as sufficing for the present time as the old was for its time. Hence a strange mixture of the speculative and the practical—a tendency to what can only be regarded as paradox. But a sincere and anxious spirit is clearly at work in the effort to gain a settled footing amongst the truths that underlie the formulas and dogmas that are felt still to be necessary to the existence of churches. Thus, after having resolved the parable of "The Rich Man and Lazarus" into mere poetry, he still restores a reality to heaven and hell, according to his own view of the nature of truth and of the soul:—

There is a real heaven and a most real hell, which all figures of speech only feebly serve to describe: it is the heaven of doing God's will, as it was done by Christ; it is the hell of loving anything more than we love goodness and God, who is good. Because the lake of fire and brimstone is a figure of speech, do not suppose that there is no hell; that, though no such

1. *Glimpses of the Inner Life of Our Lord.* By WILLIAM G. BLAIE, D.D., Professor of Apologetics and of Pastoral Theology in the New College, Edinburgh. (Hodder and Stoughton.)

2. *Salvation, Here and Hereafter: Sermons and Essays.* By the Rev. JOHN SERVICE, Minister of Inch. (Macmillan and Co.)

lake exists, all the torment which has been imagined as belonging to that lake may not be got out of evil. Fools make a mock at sin. The wise tremble at the shadow of a shade of guilt in thought, or word, or deed, knowing that the wages of sin is death.

"The Spiritual Theory of another Life" is ingenious and suggestive in its endeavour to show that much of the happiness assigned to it has a subtle form of selfishness at its root:—

The best of the present life for the worthiest and noblest of our race, for those to whom life, after all, yields its best, is that it is a field for the display of moral activity and the exercise of moral energy, and that it yields to the moral worker a perpetual harvest of incomparable satisfaction and enjoyments. David Livingstone (to mention one name which naturally occurs to Scotchmen), wandering through Africa on a moral errand—an errand of pure humanity—drinks even in the burning and alien desert from fountains of deeper satisfaction than he would have done if he had stayed at home and cultivated his own farm and his own soul. We see no such room anywhere in heaven as in the heart of Africa for this moral activity, if the common representations of heaven are correct. They do not seem to provide at all for the exercise of some of the noblest and best feelings of our nature. . . . They superannuate the moral part of man.

The other most important essay is a reprint from *Good Words*, "Christianity and Ritual," in which it is shown that Christianity recognises no other ritual than that of visiting the widow and the fatherless, and of keeping unspotted from the world. This is far from being a new idea, or one peculiar to Mr. Service; but the manner in which he works out and applies it is original and striking. Of the other sermons we like best "Is Christ divided?" because in it there is less of that effort to strain a new meaning or application out of well-known words. Mr. Service is certainly a clear-thoughted and far-sighted man, he does not content himself with reiterating the old commonplaces of the Scottish pulpit, but earnestly endeavours to find a new and sufficing significance in the old words. We have no doubt that many will feel themselves better for the reading of this volume, though these will be mostly people of culture. We believe that there is not a little in this volume which, with people of limited intelligence, would only cause confusion and doubt and disquiet, instead of allaying them.

ROWLAND HILL.*

To many of the present generation the name of Rowland Hill is a tradition associated with the knowledge that the owner was once the minister of Surrey Chapel, and that he was a man of somewhat extravagant and eccentric humour. Expressed in few words, the first idea that generally rises to the mind when Rowland Hill is mentioned is that of a "funny man"—a theatrical clown in the pulpit. Nothing, however, could be more unjust than this impression. Rowland Hill had great humour, which he certainly did not sufficiently restrain; but many of the worst, or as some may esteem them the best, anecdotes that have tarnished his reputation are stock anecdotes that have been told of a good many other humourists. Some of them may be traced back to the witty old Puritans, some to famous old Bradbury, others belong to men of Hill's own time. Rowland Hill has enough to answer for without being fathered with all the occasional vulgar humour of all the vulgar humourists of the pulpit. And, besides, he was not characteristically a humourist. In him the faculty was eccentric rather than normal. He was characteristically a grave and devout man; a man who, travailed with pain for the new birth of souls, who was, for the most part, absorbed in a Divine mission, who raised more tears than laughter, and who assuaged sorrow, not with jokes, but with sorrowing sympathy and prayer.

Mr. Charlesworth, in the book before us, has given us a really good and very readable biography, bringing together most of the facts of Hill's life, with specimens of his style and a comparatively judicious selection of anecdotes, while he has done his best to clear Hill's reputation from the rubbish that has gathered around it. The external facts are uncommonly few. Born in 1744, of good family, he went to Eton for his education. Eton, at that period, was not exactly the place for the culture or development of the religious character, but other influence produced their impression, and at eighteen he had resolved for a religious life. The energy which so characterised him in later years was displayed here in his anxiety to influence others. At Cambridge he adhered to his faith, although in that nursery of the Church of England pulpit, he stood almost, if not quite, alone, in his profession of religion. Here John Berridge, a man above all others after his own heart, heard of him and took him in hand.

* *Rowland Hill: His Life, Anecdotes, and Public Sayings.* By VERNON J. CHARLESWORTH. With an Introduction by C. H. SPURGEON. (Hodder and Stoughton.)

He became a village preacher, and was therefore threatened, as Wesley and Whitefield had been before, with expulsion from college. Afterwards came the famous expulsion of the six students for preaching, praying, and attending "illicit conventicles." Hill was not expelled, but he says, after leaving college—"For visiting the sick and imprisoned, and expounding the Scriptures in private houses, I met with no less than six refusals before I gained admission into the Established Church." Such a man, with such a history, was hardly likely to be bound for life by the hypocritical conventionalisms of ecclesiastical orders. As deacon he became a curate, but never got any farther, the Archbishop of York refusing "to admit him to a further grade in the Church on account of his personal irregularity." And so, to the great good of the Christian Church, he became an "irregular" preacher, itinerating, as did the Methodists, throughout the country. Ten years or more he engaged in this work, but he could not join Wesley, for he was a Calvinist. As to the controversy that arose out of the opposing theological views of the two parties, the less said the better. Each disgraced himself and his profession, Hill not less than others. After this, came the erection of Surrey Chapel as a fixed place of preaching, Hill reserving to himself six months in the year for itinerating. It is looked upon as a great novelty now that Episcopalian ministers should preach in a Nonconformist place of worship. Mr. Charlesworth gives some facts which show that this is not such a striking novelty.

It may be regretted by some that Surrey Chapel was not affiliated to either of the existing denominations. Doubtless Mr. Hill considered it would have been opposed to the Catholicity for which he contended, to make it a part of any denominational system. He sought, however, to cultivate fraternal relations with all the sects, without being absorbed by any one of them. It was his proud boast that Evangelical ministers of all communions were free to preach in his pulpit. Venn, Scott, Berridge, and Pentyreos, were some of the eminent Episcopalian who preached at Surrey Chapel during the earlier years of its history; and Jay, Sibree, Bull, and James, were as frequently found in the list of preachers, as representing the Dissenters.

The Liturgical service of the Church of England was adopted from the beginning, and its use, with slight modification, has been continued to the present day. As an independent church it was free to adopt this form of service, but whether the advantages justified the expedient may admit of some doubt.

On the other hand, however, we read this,—

Rowland Hill was called to be a preacher when evangelical religion was but little prized by the ordained ministers of the National Church. Many of them were grossly negligent of their sacred duties, and the immorality of others was a standing disgrace. The people were kept in gross ignorance of the vital doctrines of Christianity, and their conduct was scarcely influenced for good by the teachers appointed by the State; their social condition was deplorable to the last degree.

There is a fair estimate of the leading features in Rowland Hill's character and capabilities in this work, but Mr. Charlesworth lacks the analytic faculty. What he says, therefore, is correct but deficient. Hill's rambling style is frankly referred to:—

He was an extemporaneous preacher, and delivered, on an average, three hundred and fifty sermons a year for a period of sixty-six years. In speaking of the custom of reading sermons he once said,—"If a minister, after having duly considered the leading truth of his text, would but venture, under the Divine blessing, to enforce the subject from the natural ability which God may have given him, he would find his heart animated by the subject, and preaching would soon be his daily delight."

Doubtless his sermons often lacked method, but this must not be attributed to his inability to arrange his thoughts in logical order. He knew that no sinner was ever savingly impressed by a sermon, considered as a whole, but by some striking thought, or pointed appeal, unpremeditated perhaps by the preacher, and not forming a necessary part of the discourse. "Some of you may think," he said to his audience at Surrey Chapel on one occasion, "that I am preaching a rambling sermon; but oh, if I should be able to reach the heart of a poor rambling sinner, I'm sure you'll forgive me." And then he went on to say,—"Sinner, you may ramble from Christ, but we will ramble after you and try to bring you back into His fold."

We have, as we have indicated, several anecdotes in this volume, some interspersed through the text, some collected together at the end. Here are one or two:—

He said on one occasion,—"I like ejaculatory prayer: it reaches heaven before the devil can get a shot at it."

He used to say,—"I always conceived that in preaching through England, Scotland, Ireland, and Wales, I stuck close to my parish."

It is true that he resorted to many novel artifices to catch the popular ear; but it was done with such consummate skill that they never diverted attention from his grand aim. He once commenced a sermon by shouting, "Matches! matches! matches!" and then he went on to say, "You wonder at my text, but this morning, while I was engaged in my study, the devil whispered to me, 'Ah, Rowland, your zeal is indeed noble, and how indefatigably you labour for the salvation of souls.' At that very moment a man passed under my window, crying matches very lustily, and conscience said to me, 'Rowland, you never laboured to save souls with half the zeal this man does to sell matches.' With this introduction, he proceeded with

his sermon, and the attention, gained at the commencement, was held to the close.

We do not see "consummate skill" in this; we see unconscious egotism. But here is his common-sense:—

He was no advocate of uniformity, however. His early experience had taught him that it was impossible to realise it, and that the attempt to force it could only lead to tyranny and injustice. With regard to the walls which separate the different denominations, he said—"I do not wish such partitions destroyed, but only lowered a little, that we may shake hands a little easier over them."

Some of the preacher's more violent utterances, as when we said, "I would rather see the devil in the pulpit than an Antinomian," we will pass over, for they did nobody any good, and will never do anybody any good. Some are merely rude, few are amusing. Some of the better class indicate, however, an extraordinary readiness of mind—the first requisite of wit. Yet there is rudeness throughout most of them. In the following instance, perhaps, Hill knew his man well, and might have been justified:—

An individual, who had done great discredit to a profession of religion, was standing at his door, just as he was going out, and hypocritically greeted him with, "How do you do, Mr. Hill? I am delighted to see you once more." With an air of perfect amazement, he exclaimed, "What! art'n't you hanged yet?" and returned to the house till the astonished visitor departed.

However, we will not be tempted to quote more, although, with regard to some instances, the temptation is great.

When Rowland Hill died, in 1833, what was considered to be his humour was not, as it is now, the first point of remembrance. Rather it was his prayers, his pathos, his energy, his wonderful spiritual vitality. It was the last that gave him his power. His printed sermons do not bring it home to us, as it was brought home to the generation that has passed.

BOOKS FOR THE SEASON.

IV.

One of the most chaste and attractive of Christmas books last year was Washington Irving's "Old Christmas." The success of that enterprise has led the producers this year to do the same by the author's "Bracebridge Hall" (1), which now appears in a guise quite worthy of the exquisite English in which it is written. Washington Irving was quite right in warning the reader at the outset against expecting plot, incident—in a word, story. It is properly a series of sketches of manners in the eighteenth century, with just the slightest connecting links derived from the various interests and connections of the family at Bracebridge Hall. The quietly-naïve humour with which particular characteristics are presented, and out-of-the-way points noted, is very admirable, no less than the grace of phrase and aptness of epithet. There is nothing of show in Irving's writings—it has the precision without the glitter, the grace without any of the grandiosity of the Queen Anne school, on which he chiefly formed himself. The book is richly instructive, and amusing also. Mr. Caldecott has in a masterly manner interpreted his author. The quaint grace, the humour, the character, the variety, are all here—clear and sprightly even in the smallest of the cuts. For the first quality the cut at p. 43 might be cited; for the second those at pp. 84, 91, and 96 might be named; for the third those at pp. 9 and 68, and for all combined in one picture—as is most fitting, we would refer to the frontispiece. Mr. Cooper has clearly spared no pains or art in rendering the artist's designs; and on the whole, the book is right well worthy of the names associated with it.

Mr. W. H. Kingston is literally inexhaustible. Here he is with other two volumes quite in his particular vein. The one is "The Young Rajah" (2), which gives, in that forcible and dashing manner for which he is noted, a vivid idea of life in India, and the sport and adventure special to it. From this book many useful hints may be obtained about details which, in a more matter-of-fact form, might be wearisome to the young. The pictures are really admirable. The other book—"Twice Lost" (3) is a story of shipwreck and of adventure in the wilds of Australia, and has one disadvantage, compared with the other, in being more imaginative and wildly improbable. But it abounds in the kind of adventure which boys are so fond of. The pictures in this volume strike us as being hardly so good as these in the other—hardly so artistic in style

(1) *Bracebridge Hall.* By WASHINGTON IRVING. Illustrated by R. Caldecott, and arranged and engraved by J. D. Cooper. (Macmillan and Co.)

(2) *The Young Rajah.* (T. Nelson and Sons.)

(3) *Twice Lost.* (Thomas Nelson and Sons.)

of work, we mean—for it is possible they may please youngsters just as well.

"The Storm of Life" (4) is one of Miss Stretton's most pathetic stories. Very touching is the way in which she tells of Rachel Trevor's fall, through her vile husband's influence; her surrender to good impressions while in Thornbury Gail; her repulse by her own child, who tells her the workhouse teacher has said she is a wicked woman; how she and Rosy struggle along, and how at last they fall into good hands, only by-and-bye to be separated by the wicked contrivance of the husband, who has once more got free on ticket-of-leave. All this will be eagerly read by thousands; no less than the sketches of good Croft, the chimney-sweep, and his bed-ridden wife, in which fine appreciation of character goes along with a rare touch of humour. The book is one of the best kind for a Christmas present; for, like Dickens' "Christmas Carol," it is fitted to produce the kindest and most hopeful and helpful feelings; and this though it carries a great practical burden with it, which doubtless young readers would mostly miss. It is this, that society is grievously wrong in giving men—who have proved themselves unworthy to exercise it—such grievous and oftentimes fatal control over wives and children. But though the little vessel is freighted with such heavy cargo, she goes along lightly, and few who venture on board of her just for the pleasant sail will find any drawback on that account.

Mrs. Cupples, who has written so many delightful books for children, in which she has uniformly shown so true an instinct for child-nature and so large a knowledge of animals and sympathy with them, gives us this year two books which are sure to be favourites with a large class. The first is "Mamma's Stories about Domestic Pets" (5), meant for quite young children, in which she communicates in the most pleasing manner a great many striking facts about dogs, kittens, birds, and so forth. She uses dialogue to great purpose, and we should not omit to say that the pictures, though small, are very good. The other book is "Talks with Uncle Richard about Wild Animals" (6), which is clearly meant for somewhat older children than the former one. This book makes us feel how privileged are the children of the present day, who have their natural history so attractively served up to them, and run from country to country—from the Arctic circle, with its bears, to far India, with its tigers and leopards, and Africa, with its lions—in the pleasant company of Uncle Richard, who talks so well, and has visited America and other countries too, and can tell about beavers, and trapping, and ever so many other things in the liveliest way.

Dr. Newton, in "Nature's Mighty Wonders" (7), is somewhat more ambitious and didactic, desiring to convey to the mind of the young reader a sense of the power and wisdom and goodness of the Creator in the works of nature. He writes, well, and really succeeds to a large extent in his purpose; managing not only to convey a vast deal of scientific information, but to state impressively some of the great arguments from design.

"Only a Cat." (8) Well, it is a common expression, but at the same time we all recognise the fact that there are cats and cats. Tom Blackman was certainly an extraordinary specimen of his race. Mrs. Paull, who assures us of the truth of most of the facts stated in this clever book, says that Tom lived for seventeen years in one family, dying then, gently and peaceably, of old age. The speciality of Tom was his attachment to persons—an attachment growing out of kind treatment and training. But he was clever as well as good. In this assumed autobiography of more than two hundred pages, he quotes Gray and Cowper, and lets us see that he knows all about dresses, furniture, and cabs, and railways; and he never killed a chicken nor a pet bird, nor stole—never! Mrs. Paull tells her story in a graphic and pleasant manner, and such is our respect for Tom that we shall think twice before we say again, "Only a Cat."

"The Shadow Witness" (9) by Mr. Burnand and Mr. A'Beckett is brought out in the

form of a Christmas serial, although it is not a Christmas "annual." A good many writers, with such a plot, would have extended the work through the conventional three-volume novel, but our authors have preferred rapidity of action to padding—which we wish more tale writers would do. The "Shadow Witness" is a tale of murder and other crimes, with love running through it, as golden wool through warp of black. It is sensational and striking, with many dramatic situations, sharp drawing, and severe moral. Mr. Green's illustrations are bold and successful.

In "Stories of the Dog and his Cousins," (10) Mrs. Hugh Miller has given us a good deal of natural history, with many anecdotes of dog, wolf, jackal, and hyena. This work is in the form of conversations, and is well adapted to be read aloud to children. The illustrations are good, and binding of real holiday-book prettiness.

(11) And so is that of "Pictures for Happy Hours" with its illuminated cover. Here are more engravings illustrating very brief sketches and tales about all sorts of subjects. Never mind if we have seen some of the engravings before—which we have—they are good, and the letterpress will just serve for brief readings to the younger pets.

(12) In "The Best Wish and other Sunday Readings," the Rev. Charles Bullock, who has established name and fame for himself from his success in catering for popular readers, has given us some brief religious papers of a pious and evangelical character. The papers are a little too much like sermons—which we suspect they all are—and they are not of the character which gain by being read instead of being spoken. In fact, we have found them somewhat dry.

(13) "Little Lily's Picture Book" is handsomely got up and handsomely illustrated. It contains good things of all sorts for the very young, who are sure to say "Thanks" when it is given them.

The Little Folks' Picture Album (14) with its gilt and coloured binding, contains some 170 page illustrations of boys and girls, of family incidents, animals, birds, and all kinds of household pets, depicted in the most charming style, such as will not fail to attract the little ones. Many of them are marked by artistic fancy, and the variety of scenes is wonderful. At the foot of each picture are half-a-dozen descriptive lines. No Christmas book for the young will be more popular. The same firm have also brought out *Through Picture Land* (15) a smaller and cheaper illustrated book for the young, in which the deft pen of Miss Mateaux contributes lively stories in harmony with the engravings.

Two other books for juveniles remain to be noticed. One of these is *Tory Book of Birds and Beasts* (16), with twenty-four nicely coloured engravings, and explanations in large type; and the *Children's Wreath* (17), a picture story-book, which is also the quarto size, and with coloured plates.

Messrs. Griffith and Farran (St. Paul's-church-yard) have produced a decided novelty—the *Plating Pictures*—which are to be cut piecemeal out of squares by little hands, and made into complete pictures, such as the "Snow Man," "Blind Man's Buff," "Children in the Wood," &c. Full directions are given for the use of the scissors. Each book contains the component parts of four scenes, and the task will be an interesting pastime for children.

CHRISTMAS CARDS.—Last year Mr. B. Sulman (40, City-road) brought out a variety of very ingenious designs for Christmas and New Year greeting cards, and he has now produced some of entirely new patterns, besides elegant coloured cards of flowers, miniature landscapes, &c. Several of these, which are copyright, are from the original drawings of the best artists, and are produced in a dozen different colours by chromo-lithography. The elaborate mechanical devices—as in the case of fans which open, and interiors alive, so to speak, with figures—are more easily admired than described, and are unequalled for felicity of conception and finish. We have no doubt they will be in great demand at this season.

(10) *Stories of the Dog and his Cousins.* By Mrs. HUGH MILLER. (T. Nelson and Sons.)

(11) *Pictures for Happy Hours.* (Cassell, Petter, and Galpin.)

(12) *The Best Wish and other Sunday Readings for the Home.* By the Rev. CHARLES BULLOCK, B.D. ("Hand and Heart" Publishing Office.)

(13) *Little Lily's Picture Book.* With 122 Illustrations. (T. Nelson and Son.)

(14) Cassell, Petter, and Galpin.

(15) Cassell and Co.

(16) Religious Tract Society.

(17) Nelson and Son.

BRIEF NOTICES.

Storm Driven. By MARY HEALY. Three vols. (Sampson Low and Co.) This is a clever novel in more than one respect. It opens at Lakeville, where we are introduced to one or two American families. In one—that of the Temples—the mother is in ill health. Her husband is away in New York; her plain elder daughter Martha, the "good genius" of the house, is her nurse and companion; her younger daughter Lili, the beauty, is at a ball. That night news comes of the suicide of the father from disastrous speculations, and next day the mother is dead. The girls are thrown upon the world with nothing. Martha faces the situation bravely, Lili with resentfulness and timidity. The latter becomes engaged, after a time, as companion to a rich and fashionable American lady about to proceed to Europe. The best-drawn character in the work is this lady—Mrs. Cox. It is an artistic study, very carefully done, with fine delicate shadings. We see her in all her carefully-cherished beauty, her superficial kindness, her unmitigated selfishness. Lily offends her in Paris by innocently accepting the attentions of a fashionable American scoundrel and rejecting the offer of the wealthy but plain and old Mr. Smith. She is at once and wickedly cast off without notice, and, owing to an accident, is left in Paris with an unjustly tarnished reputation, without home, friends, or money. Here she is "Storm Driven." Mrs. Healy illustrates the situation with singular freshness and power, but perhaps her best single description is that of American fashionable society in Paris, of which she seems to know a pretty good deal. There is no character in this work that is done in a slovenly way, and some are charming. The reader will find "Storm Driven," not only fresh and wholesome, but often brilliant.

What of the Night? By MARIANNE FARNINGHAM. (James Clarke and Co.) In this tale Miss Farningham, whose invention never seems to stop, and whose pen never seems to tire, illustrates the result of drinking habits in a minister—the awful fall which they caused, but also the strength which afterwards came with fixed resolution and sanctified will. It is one of the best of temperance tales.

Cleanings.

Some one who believes that "brevity is the soul of wit," writes, "Don't eat stale Q-cumbers. They'll W up."

"Did you do nothing to resuscitate the body?" was recently asked of a witness at a coroner's inquest. "Yes, sir; we searched the pockets," was the reply.

A country editor perpetrates the following upon the marriage of a Mr. Husband to the lady of his choice:—

The case is the strangest we have known in our life, The husband's a Husband, and so is his wife.

A beggar, accompanied by his dog, stands at a Paris street corner. He displays a placard, "Have pity on the blind." He is caught attentively regarding a coin dropped into his cup. "Ah! you can see, then." "Yes." "Why, then, the placard?" "It is not for myself I beg. It is my dog who is blind."

A UNIVERSAL CANDIDATE.—During the polling for the London School Board, a ratepayer arrived breathless and in a state of great excitement at one of the polling stations in Hackney, and said, "I want to vote for a woman." "Ah!" said a friendly voice, "I suppose you mean Miss Miller?" "No," says the ratepayer, "that's not her name; let me sit down and think—I saw it on a placard as I came along. (Thinks aloud.) I have it. Poll Early; that's her!"

LADY LAWYERS.—The Council of University College, London, have awarded the Joseph Hume Scholarship in Jurisprudence to a lady who has already taken the first place in all the classes that women are permitted to attend at this institution, and who is now making her way in such active business at the law as is allowed to persons who are not called to the Bar. It may be a long time before the Benchers of the Inns will grant the "call" to women, but if they prove themselves worthy of it it can only be a question of time.—*Athenæum*.

LORD MELBOURNE AND THE EDITOR.—At an interview with Lord Melbourne, the Prime Minister expressed his surprise that, though they met frequently in confidential intercourse, Black (the editor of the *Morning Chronicle*) had never asked him for a place, adding, "There is no man living to whom I would sooner give a place than yourself." "I thank you, my lord," said Black, with the utmost simplicity and bonhomie, "but I do not want a place. I am editor of the *Morning Chronicle*, and do not desire to change places with anybody in the world—not even with your lordship." "Mr. Black," said Lord Melbourne, shaking hands with him very heartily, "I envy you—and you're the only man I ever did."

(4) *The Storm of Life.* By HESBA STRETTON, Author of "Jessica's First Prayer," &c., &c. (H. S. King and Co.)

(5) *Mamma's Stories about Domestic Pets.* By Mrs. GEORGE CUPPLES, Author of "Shadows on the Screen," &c. (T. Nelson and Sons.)

(6) T. Nelson and Son.

(7) T. Nelson and Son.

(8) *Only a Cat.* Edited by Mrs. H. P. PAULL. (Elliot Stock.)

(9) *The Shadow Witness.* By F. C. BURNAND and ARTHUR A'BECKETT. (Bradbury, Agnew and Co.)

THE PRESS ON WHEELS.—The Grand Pacific Railway has a car especially devoted to the publication of a journal called the *Transcontinental*, which prides itself on being the most rapidly-informed paper of the United States. It is entirely printed on the journey between New York and San Francisco, and *vice versa*, and provides the two cities on the arrival of the train with all the news gathered on its transit. In the car are a printing-machine and an editor's room. At every station where the train stops reporters come to meet it with their "copy." The number of impressions depend entirely on the demand at each station. At those stations where the train does not stop the papers are simply thrown out of the window. An entire edition is often printed between two stations.

EXTRAORDINARY TELEGRAPHIC DISCOVERY.—It has often been said that the science of telegraphy is as yet only in its infancy. What it will be when it reaches the age of maturity it would be difficult to say with certainty, but some idea may be formed from an extraordinary telegraphic discovery just made in Paris. It appears that some inventor has found out the means of sending portraits by telegraph. The *modus operandi* has not yet been disclosed, but experiments have been made, and—if we are to believe the papers—with complete success. The trial was made by the police authorities of Paris and Lyons. The portrait of a Lyons official was forwarded from Paris by the new telegraphic apparatus, and at once recognised. In return the Lyons police telegraphed to Paris the portrait, accompanied by the usual description, of a clerk who had just absconded with his master's money, and the Paris police, thanks to the telegraphic portrait, were enabled to arrest the thief on his alighting from the train at the Lyons Railway-station. The facts are published on the best authority, and, incredible as they may seem, are no doubt authentic. —*Standard*.

CROSS-EXAMINING.—A quick and ready wit is an almost indispensable endowment in a good cross-examining counsel, but the quickest and readiest sometimes finds his match. "Oh, you say this gentleman was about fifty-five," said Canning to a young woman in the witness-box, "and I suppose now you consider yourself to be a pretty good judge of people's ages, eh? Well, now, how old should you take me to be?" "Judging by your appearance, sir," replied the witness, "I should take you to be about sixty. By your questions I should suppose you were about sixteen." Whether counsel had any more questions for this lady is not recorded. "Now," began another learned gentleman, rising slowly from among his professional brethren, and looking very profound, "Now, are you prepared to swear that this mare was three years old?" "Swear?" returned the stableman in the box, "yes, I'll swear she was." "And pray, sir, upon what authority are you prepared to swear it?" "What authority?" echoed the witness. "Yes, sir, upon what authority?" "On very good authority." "Then why this evasion? Why not state it at once?" "Well, if you must have it—" "Must have it!" interrupted the man of law, "I will have it." "Well, then, if you must and will have it," said the ostler, with deliberate gravity, "I had it from the mare's own mouth."

A CURE FOR BALDNESS.—Persons afflicted with baldness will be glad to hear that a luxuriant growth of hair may be produced by a very simple process described by Consul Stevens in his commercial report on Nicolaf for the past year, which has just been issued. In the summer of 1875 Consul Stevens's attention was drawn to several cases of baldness amongst bullocks, cows, and oxen, and the loss of manes and tails among horses. A former servant of the consul's, prematurely bald, whose duty it was to trim lamps, had a habit of wiping his petroleum-beans hands in the scanty locks which remained to him; and after three months of lamp-trimming experience, his dirty habit procured for him a much finer head of glossy black hair than he ever possessed before in his recollection. Struck by this remarkable occurrence, Consul Stevens tried the remedy on two retriever spaniels that had become suddenly bald, with wonderful success. His experience, therefore, induced him to suggest it to the owner of several black cattle and horses affected as above stated, and, while it stayed the spread of the disease among animals in the same sheds and stables, it effected a quick and radical cure on the animals attacked. The petroleum should be of the most refined American qualities, rubbed in vigorously and quickly with the palm of the hand, and applied at intervals of three days, six or seven times in all, except in the case of horses' tails and manes, when more applications may be requisite. This news will create a profound sensation in hairdressing circles, particularly among wig and chignon makers. —*Pall Mall Gazette*.

ARTIFICIAL TEETH AND PAINLESS DENTISTRY.—M. E. Looney (Surgeon-Dentist) guarantees entire freedom from pain in the extraction of Teeth by the use of Nitrous Oxide, or Laughing Gas, and adapts to the mouth One Tooth to a Complete Set (by sanction), this beautiful invention entirely dispensing with springs, and rendering Support to Loose or Decayed Teeth. 51, Rathbone-place (three doors from Oxford-street). A Single Tooth from 5s.

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Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

WISEMAN.—Dec. 6, at Cromwell House, Villa-road, Brixton, Surrey, Ellen Eugenie, the wife of William Thomas Wiseman (eldest son of William Richard Wiseman, 35, New Cross road, S.E.), of a daughter.

MARRIAGES.

DIXON—RAWS.—Dec. 4, at Heaton Mersey Congregational Church, by the Rev. Sydney Morris, of Heaton Chapel, assisted by the Rev. Edward Morris, of Sale, Robert Dixon, of Gorton, to Mary Jane, youngest daughter of Mr. John Raws, of 5, Woodland Villas, Heaton Moor.

BESSELL—HAINES.—Dec. 5, at Arley Chapel, Bristol, by the Rev. J. C. Gray, William A. Bessell, of Portishead, to Annie Elizabeth, youngest daughter of the late Joseph Haines, London.

BRODIE—WARDROP.—Dec. 5, at the Presbyterian Church, Highbury New Park, by the Rev. A. J. Murray, M.A., of St. George's Presbyterian Church, Croydon, James William Brodie, Cloheen, near Mallow, Ireland, eldest son of J. C. Brodie, Edinburgh, and Thornton Loch, East Lothian, to Jessie Glen, daughter of Robert Wardrop, Pemberton-road, St. John's-park, N.

SPIDY—ABBOTT.—Dec. 5, at Eccleston-square Chapel, by the Rev. J. Hiles Hitchens, David Johnson Spidy, Esq., to Florence Eleanor Hamon, daughter of Benjamin Abbott, Esq., of Lupus-street, St. George's-square, S.W.

ANTLIFF—McMULLEN.—Dec. 6, at Abney Congregational Church, Stoke Newington, N., by the Rev. W. Antliff, D.D., of Sunderland, father of the bridegroom, assisted by the Rev. J. C. Antliff, B.D., brother of the bridegroom, and the Rev. W. Spensley, the Rev. S. R. Antliff, of Accrington, to Mary Jane, only daughter of the late J. McMullen, Esq., of Dublin.

DEATHS.

RANDALL.—Dec. 4, at Park-crescent, Stoke Newington Sarah Hannah, the wife of Alfred Mayor Randall, the eldest daughter of the late Rev. John Clayton.

ALLIOTT.—Dec. 7, at the house of her son, St. John's, Sevenoaks, Kent, Martha Pickering, widow of the late Rev. William Alliott, of Bedford, aged 67.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes (by post for 14 stamps), labelled, "JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

"GIVEN AWAY."—A POCKET ALMANAC for 1877, sent free per post, on sending address to Messrs. Horniman, Tea Importers, London, or had *Gratis* of their Agents, chemists and confectioners. The Almanac shows views of Messrs. Horniman's "tea plantation in China" and "shipping of Horniman's tea to England." 3,538 Agents sell this celebrated Packet Tea, which has been in great demand for forty years.

HOLLOWAY'S PILLS.—Sudden changes, frequent fog, and pervading dampness, sorely impede the vital functions, and conduce to ill-health. The remedy for such disorders lies in some purifying medicine, like these Pills, which is competent to grapple successfully with the mischief at its source, and stamp it out without fretting the nerves or weakening the system. Holloway's Pills extract from the blood all noxious matter, regulate the action of every disordered organ, stimulate the liver and kidneys, and relax the bowels. In curing chest complaints, these Pills are remarkably effective, especially when aided by a free local application of the Ointment. This double treatment will ensure a certain, steady, and beneficent progress, and sound health will soon be re-established.

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TOOTH-ACHE.—E. Smith, Esq., Surgeon, Sherston, near Cirencester, writes:—"I have tried Hunter's Nervine in many cases of severe toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1s. 1½d.

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From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.
76, Wimpole-street, London, W.,
March, 1874.

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F. W. Darlow, Esq.

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I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.

From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S.
Sec., Editor of "Dickinson's Theological Quarterly,"
St. Alban's, March 28, 1876.

To Messrs. Darlow and Co.

GENTLEMEN,—I have pleasure in stating that I have derived much benefit from the use of your Magnetic Chest and Throat Protector, which I have been wearing since the close of the year 1874, having adopted it after a severe attack of quinsy, from which I have been ever since happily free. I am also glad to inform you that two ladies of my acquaintance, who had suffered much from bronchial irritation, have experienced much benefit from having a "Protector." I think it right to make you acquainted with these facts, and give you liberty to use this note as you think proper.—Yours truly,
JAMES KERNAHAN.

ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, ESQ., M.D., M.R.C.S.E.

76, Wimpole-street, Cavendish-square, W.,
June 15, 1876.

F. W. Darlow, Esq.
Sir,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed my inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetism as an arm which I am obliged to resort to in a good many cases.

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GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.

Wesleyan Parsonage, Greyhound, New Zealand, July 22, 1876.

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APPLIANCES.

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HENRY BUDD.

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Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine MAGNETINE Appliances, but which, on examination, are found to be articles of very inferior manufacture.

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3. Thirty-seven estates have been purchased at a cost of
£75,000, and other purchases are in course of negotiation.
4. After making a full allowance for all outgoings, the
estates purchased are expected to yield a net interest of 8 per
cent.
5. Allottees of Shares, in addition to 5 per cent. interest,
will participate in the periodical bonuses, which, it is expected,
will be declared by the Company from time to time.
6. Owners of eligible house property wishing to sell at a
moderate price should send particulars to the Secretary.

For full information apply to

W. H. BASDEN, Secretary.

Of whom may be obtained approving notices of the Press, and
an explanatory pamphlet, entitled "Five Minutes' Talk about
the House Property and Investment Company (Limited),"
prospectus, and share application forms.

**THE LONDON AND PROVINCIAL LAND,
BUILDING, and GOVERNMENT SECURITIES,
ASSOCIATION (Limited).**

Capital—£20,000, in 20,000 Shares of £1 each.

Amount of Deposit payable on application 5s. per Share
and on allotment 15s. per share.

No further Liability.

The NEXT ALLOTMENT of SHARES will be made
on the 15th DECEMBER, 1876.

Shares fully paid up receive a minimum rate of interest of
5 per cent. per annum, and participate in all further divisions
of profits that may be declared.

Sums from 1s. and upwards are received on deposit at 5
per cent. per annum, interest payable quarterly or half-yearly,
or may remain at compound interest.

Any further information may be obtained of the Secretary,
at the Chief Office, No. 17, New Bridge-street, Black-
friars, E.C.

ROYAL POLYTECHNIC.—PYROMANCY

and Saving Life from Fire, by Professor GARDNER.
The POLYTECHNIC SEANCE, conducted by the Poly-
technic Medium and by Polytechnic Means. THE WAR IN
THE EAST, with a large number of Dissolving Views, by
Mr. KING. Demonstration of a NEW THEORY of the
ORBITAL REVOLUTION of the EARTH, by Mr. JOHN
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and THOUGHT TELEGRAPHY, by the TAYLOR FAMILY.
THE NEW FOREST, with Dissolving Views, by Mr.
J. L. KING. Diving Bell, Cosmorama Views, &c., &c.
Concluding at 4.15 and 9.15 p.m., daily, with a Musical,
Optical, and Scenic Entertainment, entitled, THE INVISIBLE
PRINCE, WITH A NEW FEATHER IN HIS CAP,
written by Mr. ELLIS REYNOLDS.
Open from 12 till 5 and 7 till 10. Admission to the
whole, 1s.; Schools and Children under 10 years, 6d.

THE METROPOLITAN and PROVINCIAL LAND, BUILDING, and ADVANCE ASSOCIATION (Limited).—Office, 1, Victoria Street, Westminster.—The Directors invite APPLICATIONS for the ISSUE of 500 B SHARES of £5 each; 5s. payable on application, and £1 10s. on allotment.—Prospectus and forms of application for shares may be had of the Secretary.

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POSITIVE GOVERNMENT SECURITY LIFE ASSURANCE COMPANY (Limited).
Chief Office—34, Cannon Street, London.
Chairman—MATTHEW HUTTON CHAYTOR, Esq., Chairman of the Alliance Bank.

UNEQUALLED ADVANTAGES TO ASSURERS.

- 1.—Absolute security to the Assured by the investment of the Entire Net Premiums in Government Securities.
- 2.—Policies indisputable.
- 3.—No restriction upon travel or residence in any part of the world.
- 4.—Policies not wholly forfeited if payment of Premiums be discontinued, the holders' rights being in proportion to Premiums paid.
- 5.—Assurers have the right of claiming at any time, either on loan or surrender, 40 per cent. of the premiums paid.

PERIODICAL PROGRESS OF THE COMPANY.

(First Policy issued December, 1871.)

ANNUAL PREMIUM INCOME.	
31st December, 1872	£8,008
30th June, 1873	£20,952
31st December, 1873	£31,006
31st December, 1874	£43,306
31st December, 1875	£50,588

POSITION OF THE COMPANY ON 31st DECEMBER, 1875
Policies in force—2,282, assuring £1,141,015.
Total Premiums received—£122,899.
Profits in Life Funds—(Being Surplus over and above the sum required to cover the Risks), £7,489 3s. 7d.

BRITISH EQUITABLE ASSURANCE COMPANY, 4, Queen Street Place, E.C.
TWENTY-FIRST ANNUAL REPORT,
MAY, 1876.

2,154 Policies issued for	£436,700
New Annual Income	13,054
21,151 Policies in force for	3,724,432
Annual Premium Income	116,753
305 Death Claims, Matured Policies, and Bonuses	54,959
From commencement paid for Claims	350,628
Laid by in the year	39,508
Amount of Accumulated Fund	439,842
Average Reversionary Bonus for 21 years, 1½ per cent per annum.	

BANK OF SOUTH AUSTRALIA.
Incorporated by Royal Charter, 1847.
DRAFTS ISSUED upon Adelaide and the principal towns in South Australia. Bills negotiated and collected. Money received on deposit. For terms apply at the offices, 54, Old Broad Street, E.C.
WILLIAM PURDY, General Manager.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.
The Ninth Triennial Cash Bonus will be paid in January next.
ALFRED LENCH SAUL, Secretary.
32, New Bridge-street, London, E.C.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.
With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS per MONTH.
With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.

Apply at the Office of the BIRKBECK BANK, 29 and 30 Southampton-buildings, Chancery-lane. All sums under £50 repayable upon demand.

Current Accounts opened, and Interest allowed on the minimum monthly balances. Cheque-books supplied. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.

Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.

A Pamphlet, with full particulars may be had on application.
FRANCIS RAVENSCROFT, Manager.

ONE MILLION STERLING
Has been paid as
COMPENSATION

FOR
DEATH AND INJURIES
Caused by
ACCIDENTS of ALL KINDS,

By the
RAILWAY PASSENGERS' ASSURANCE COMPANY,

Hon. A. KINNAIRD, M.P., Chairman.
PAID UP CAPITAL and RESERVE FUND, £180,000.
ANNUAL INCOME, £200,000.

Bonus allowed to Insurers of Five Years' Standing.
Apply to the Clerks at the Railway Stations, the Local Agents, or
34 CORNHILL, and 10, REGENT-STREET, LONDON.
WILLIAM J. VIAN, Secretary.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE.
Chief Office, 73 and 74, King William-street, E.C.
W. P. REYNOLDS, Manager.

LADIES' CORDOVAN GOLOSHED WALKING BOOTS, 16s. 6d.

Ladylike and very durable. Button, Balmoral, or Elastic side.
Illustrated catalogues post free.

THOMAS D. MARSHALL & BURT, 192, Oxford-street, London, W.

YORK'S MAGIC LANTERN SLIDES are used at the Polytechnic, and by the most eminent lecturers. He has medals from the following exhibitions:—Paris, Belgium, Philadelphia, and the Royal Cornwall Polytechnic. The most important additions this season are Turkey and the War, Philadelphia Exhibition, Prince of Wales's Trip to India, the Holy Land, Egypt and the Nile, British Museum Antiquities, and the Art Treasures of the South Kensington Museum, the Voyage of the Alert and Discovery. Lectures for everything. Send 2s. for sample slide, Catalogue, and Lecture.
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Upwards of SEVENTY of these Chapels have already been erected, and the orders for them are steadily increasing. No complaints of defective ventilation or acoustics. Send stamped envelope for testimonials and prospectus. Photographs of Chapels in various styles, to seat from 100 to 1,000, 4d. each.

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MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

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THE FINEST ARROWROOT.

BROWN AND POLSON'S CORN FLOUR

HAS
Twenty Years' World-wide Reputation,
AND IS UNEQUALLED FOR
UNIFORMLY SUPERIOR QUALITY.

PEARS'S TRANSPARENT SOAP

produces a Good Complexion,
PREVENTS REDNESS, ROUGHNESS, & CHAPPING
Pure, Fragrant and Durable.

NO WASTE—NO ARTIFICIAL COLORING.

In Tablets One Shilling each.

Recommended by Professor Erasmus Wilson, F.R.S., for the Toilet, the Nursery, or for Shaving.

SOLD BY EVERY CHEMIST & HAIRDRESSER.

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W. D. & H. O. WILLS inform the Trade and the Public that this Tobacco is now put up by them in

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OBSTINATE ERUPTIONS of the SKIN.—All Pimples, Blotches, Freckles, Redness of the Nose, and Spots on the Face or Neck will be effectually removed by using Marris's celebrated Sulphur Soap and Compound Sulphur Lozenges. Price, Soap, 1s.; Lozenges, 1s. 1½d. By post, 14 stamps each.
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COAL.—COCKERELL'S COALS.—Best Wall-end, 28s. Wall-end—Class B, 26s.; Best Inland, 26s.; Inland, Class B, 24s. Best Coke, 15s. Cash on delivery.
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COALS.—LEA and CO'S PRICES.—Hutton or Lambton, 28s.; Wallend Seconda, 27s.; best Wigan, 25s.; best Silkstone, 26s.; best Stafford, 25s.; new Silkstone, 24s.; Derby Bright, 23s.; Barnsley 23s.; Kitchen, 21s.; Hartley, 21s.; Cobbles, 20s.; Nuts, 20s.; Steam, 22s.; Coke, 15s. per 12 sacks. Cash. Screened. Depots, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and South Tottenham, N.; and 4 and 5, Wharves, Regent's Park-basin, N.W.

PIANOFORTES.

FAVESTAFF'S 23 GUINEA WALNUT COTTAGES (the London Model) are the cheapest and best instruments ever offered to the public. Elegant, durable; pure musical tone.
Pianofortes tuned, repaired, and taken in exchange on liberal terms.

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J. STROHMENGER and SONS, Manufacturers, LET on HIRE for THREE YEARS, or till paid for, NEW PIANOS from 14s. per month; Harmoniums, 10s. 6d. per month; American Organs, 12s. 6d. per month. New Pianos lent for one evening 10s. 6d., including carriage. Pianos and harmoniums tuned and repaired, removed, packed, and cases lent. A large stock of second-hand pianos and harmoniums returned from hire for sale at reduced prices. Catalogue and price list post free. Dealers and shippers supplied.

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SHOW ROOMS—206, GOSWELL ROAD (E.C.)

PIANOFORTES, AMERICAN ORGANS, HARMONIUMS, at Wholesale Prices (for cash). Pianofortes, 7 Octaves Compass, 18 Guineas; American Organs, full compass, 10 Guineas; Harmoniums, 3 stops, 6 Guineas. All in elegant Walnut Cases. Warranted best make. Write for Price Lists and Press Opinions to
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The PATENT VENTILATING STOVE for burning coke or coal, a close stove, in five sizes, 60s., 70s., 80s., 105s., 140s., is cheap in cost, cheap in consumption of fuel, will last for years, is easily repaired, and powerful in its heating capacity. Hundreds are now in use and universally approved. DEANE and Co. have all sizes on sale; also Gurney and Gill Stoves, and Gas Stoves requiring no flue, four burners, 50s. Prospectuses post free. Hot-water Apparatus supplied and fitted. Estimates given.

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KEITH, PROWSE, and CO., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialties:—New Boudoir Model Pianette, in walnut, full compass, 25 guineas and 27 guineas, the cheapest, strongest, and most elegant pianette yet produced; also their new arand iron oblique, frame of iron, equal in power and richness of tone to a drawing-room grand, price 100 guineas.

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At KEITH, PROWSE, and Co.'s Manufactory, 48, Chesham-street.

MUSICAL BOXES by NICOLE FRERES.

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Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, S.W.

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CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

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CHLORODYNE effectually checks and arrests those too-often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery.

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CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

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Invaluable for persons with weak digestions.
A perfect Diet for Children.
Prevents the need of aperients.
Purifies the Blood.

The price places it within the reach of all.
Eightpence per pound. Sold Everywhere.

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NO ONE SHOULD EVER BE WITHOUT the BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 6d., 7s. 6d., 11s. 6d. Sent by rail to any address. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 6d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depot, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

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In consequence of Spurious Imitations of
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LEA & PERRINS have adopted
A NEW LABEL,
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Worcestershire Sauce

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GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the

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Which imparts a brilliancy and elasticity gratifying to the wearer.

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SEWING MACHINES & TOOLS OF ALL KINDS FOR HOUSE, GARDEN, DAIRY, & STABLE.
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WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—

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Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

TESTIMONIAL.

"October 18, 1873.

"My Dear Doctor,—I request you to accept my grateful thanks for your great professional assistance, which enables me to masticate my food, and wherever I go I shall show your professional skill, as I think the public ought to know where such great improvements in dentistry and mechanical skill can be obtained.

"I am, dear Doctor, yours truly,
S. G. HUTCHINS.

"By appointment Surgeon-Dentist to the Queen.
"G. H. Jones, Esq., D.D.S."

20,000 ENGLISH WIVES Require BLAKE'S PATENT MUITUM IN PARVO WASHING MACHINE, price 19s. 6d., the most wonderful Washing Machine in the World. Gained the only silver medal at the Royal Pomona Palace, Manchester, beating all other machines. Will wash anything, never injures the goods washed. Child can work it. Hundreds of testimonials. Sent free upon receipt of P.O.O. for 19s. 6d. AGENTS WANTED in every town. Sells at sight. Can earn £4 weekly and upwards.

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CAPT. WHITE'S ORIENTAL PICKLES, an exquisite compound of sweets and sour.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins and jars.

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE, and MULLIGATAWNY SOUPS.

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VOL. XXXVII.—NEW SERIES, No. 1621.

LONDON: WEDNESDAY, DEC. 13, 1876.

GRATIS.

GREAT DISESTABLISHMENT MEETING AT NEWCASTLE.

On the evening of Tuesday, Dec. 5, a meeting of the inhabitants of Newcastle was held in the Town Hall, for the purpose of promoting the movement for the disestablishment and disendowment of the Church of England. The body of the hall was crowded, and there was a numerous attendance of ladies in the side galleries. Mr. Joseph Cowen, M.P., occupied the chair, and was supported on the platform by Mr. R. W. Dale, M.A., of Birmingham, and the Rev. J. Guinness Rogers, B.A., of London, a deputation from the Liberation Society, Dr. Rutherford, Mr. George Luckley, Rev. J. Thompson, Phillips, H. E. Radbourne, and Payne, Newcastle; J. Wright, and Linnington, Gateshead; A. Norris, Tynemouth; George Douglas, Walker; J. Browne, Bradford; Councillors R. Cook, W. Smith, S. Dixon, J. Angus, and R. P. Browne, Newcastle; Councillors Snowball, J. Lucas, A. Lucas, Charlton, McDermott, Gateshead; and Messrs. W. Penman, W. B. Elsdon (Gateshead), R. Potts (Felling), A. Common (Sunderland), Councillor Morrell (Darlington), W. Hensell, J. C. Campbell, John Glover, J. M'Kendrick, T. Ramsay, J. Hurman, E. Proctor, T. Shepherdson, J. Proctor (North Shields), &c.

The CHAIRMAN, in opening the proceedings, was received with loud applause. He first apologised for the absence of his friend, Mr. Thomas Burt, who, he said, but for urgent business elsewhere would have been present that evening. (Cheers.) He had also a letter of apology from Mr. Gourley, the member for Sunderland—(cheers)—who had contemplated being present. His (Mr. Cowen's) duty that evening was of a purely formal character. They had met for the purpose of listening to an exposition of the principles of the Liberation Society by two of the most distinguished living advocates of Nonconformity. (Applause.) They know their friend Mr. Rogers. (Applause.) He lived in Newcastle the earlier part of the last quarter of a century, and had left a lasting remembrance of his labours amongst them. (Hear, hear.) Mr. Dale was known in every quarter of the country, wherever a knowledge of Liberal principles had penetrated. (Applause.) Both of their friends had won for themselves the esteem and confidence of their contemporaries, and when the history of the struggle for religious liberty was written, their efforts in the struggle would form in it a bright and imperishable page. (Loud cheers.) He would leave to them the exposition of those principles, and give them the fullest time the meeting would allow for that purpose. One remark only he wished to make, and that was with reference to the encouraging triumph of Liberal principles which had been achieved in London the other day. (Loud cheers.) He happened to have been a resident and ratepayer in that great city, and he was therefore familiar with the struggle that had been going on there during these last five weeks. They had often been told within the last three or four years that there was a Liberal reaction. He had never been able to see it until now—(cheers)—but if he was not mistaken there was really a Liberal reaction, and that reaction had been exhibited at the election of School Boards in London and in all centres of population throughout the kingdom. ("Hear, hear," and cheers.) Clericalism chose its own battle-ground. (Hear, hear.) It made the School Board elections a test question. They had fought and their opponents had fought, and the priestly party had been beaten—(loud applause)—beaten all along the line. (Hear, hear.) Where the Nonconformists had not increased their numbers, at least they had not been beaten, and that could not be said with respect to the advocates of the opposite opinion. (Hear, hear.) He hoped that from this fact they would take courage in the town of Newcastle, and in the district around, and try to have a revival of the old spirit that characterised their political life some years ago. (Loud cheers.)

Mr. R. W. DALE, M.A., who was hailed with enthusiastic applause, said that the relations of the political parties just now were so uncertain, and the ecclesiastical atmosphere was so charged with elements of storm, that as the result of a mere accident, the people of this country within the next three or four years might be called upon to pronounce a distinct verdict on the question as to whether the ecclesiastical establishment was to continue to exist or not—(applause)—and on the further question as to the terms that were to be made with a large number of excellent Christian men who had vested interests in the institution. (Cheers.) Now, in the estimate of both these questions the town of Newcastle might take a very great position. (Hear, hear.) It was in their

power to exert a vast political influence over the whole of the northern district of England. The Radicals of that borough were singularly fortunate in their having for one of their representatives a man whose loyalty to the principles of religious equality was so fervent and so incorruptible as that of the chairman. (Loud cheers.) He was a man of large and varied political knowledge, a man of remarkable eloquence, and a man of genius; and under his leadership the Radicals of Newcastle might render illustrious service to the whole country. (Applause.) They had strength enough not only to fight their own battles, but they had strength to spare for the great battle in the neighbouring districts. They were surrounded by allies. (Hear, hear.) Sunderland was safe, Morpeth was safe, South Shields was safe, the two seats for the city of Durham were safe, nearly the whole county of Durham was safe. (Applause.) They had got a footing even in the county of Northumberland, and if Newcastle was prepared to take the position that belonged to her in this great movement, they might unite the whole of the Northern district of England, and send an unbroken vote to the House of Commons in favour of Disestablishment. (Cheers.) They were there that night to know whether Newcastle was prepared to take that position. It meant hard work. It meant sustained courage. It meant willingness to endure cruel and slanderous misrepresentations. (Cheers.) Were they prepared to be called hard names, if by being called hard names they could render great service to the State? ("Hear, hear," and cheers.) One of the first charges that would be brought against them would be that they were trying to bring about a great revolution in the institutions of the country. (Hear, hear.) That charge had been often heard. It was heard in 1832. It was heard when Mr. Bright advocated an extension of the franchise, but they had seen a Conservative Minister propose a much larger measure, and Mr. Bright might now be looked upon as a rather moderate and cautious statesman. Both these reform bills had conducted to the stability of the country, and he (Mr. Dale) maintained that the changes they now proposed were but the application of principles which had always been recognised in the legislation and in the constitution of England. (Cheers.) They were charged with proposing a daring and dangerous innovation, with laying an irreverent and iconoclastic hand on the stately temple which had been the pride and glory of our country ever since it had a history. (Hear, hear.) Now, in reply to this charge, he had to say in the first place, that those who brought it against them seemed to imagine that our ecclesiastical institutions had never been changed since the Heptarchy. (Laughter.) A very slight acquaintance with history was sufficient to show them that the wisdom of their ancestors had been illustrated in the courage and sagacity with which, from time to time, they had modified both the political and the ecclesiastical institutions of England, in order to bring them into closer harmony with the religious, the intellectual, and the social life of the people. (Cheers.) All the institutions of England had been subjected to obvious though very gradual changes. After illustrating this point, Mr. Dale asked the audience to go with him in imagination on a pleasant evening in August to a charming country village remote from the smoke and Radicalism of a town like Newcastle. (Cheers and laughter.) As they went up the lane from the railway station towards the rectory, perhaps they should meet the rector's wife in her pony carriage. She is driving down to the other end of the village. There is a sick man there and she is taking him some beef tea, prepared in the rectory kitchen. It is a beautiful and merciful work. But what would the wisdom of our ancestors have said three or four hundred years ago to the rector having a wife at all? (Loud laughter and cheers.) Well, when they got to the rectory they would perhaps find on the lawn two or three of the rector's pretty daughters, and their brother from Oxford and one of his friends down for the "long," with perhaps, also, the son of a neighbouring squire, and they are playing lawn tennis, and that is a charming sight. (A laugh.) But what would the wisdom of our ancestors have said three or four hundred years ago to the rector having three pretty daughters, and a son at Oxford? (Renewed laughter and cheers.) And by-and-bye we should see the rector himself sitting under the cedar tree, and smoking placidly and thankfully his evening cigar. He has got the *Guardian* newspaper, and he is reading the report of a speech by Dean Stanley. He wondered what the wisdom of our ancestors would have done with a man of Dean Stanley's opinions three or four hundred years ago? (Loud cheers and laughter.) Why, instead of sending him to the Deanery of Westminster they would send him to Tyburn to be hung—(cheers)—or to Smithfield to be burnt. (Hear, hear.) Or perhaps the rector has got one of the county papers, and there is a report of the opening of a Baptist chapel in a neighbouring town. What would the wisdom of our ancestors have done three or four hundred years ago to the gentleman who preached at the opening of such a chapel and with all the people who

listened to his sermon? ("Hear, hear," and cheers.) Clearly our ecclesiastical arrangements had undergone serious modifications during the last four centuries. (Applause.) Then supposing they went into the rector's library, and picked up the Prayer-book he would read in church on Sunday. It is in English. Four hundred years ago it would be in Latin. That was a serious change. Turn, then, to the Articles. They condemned as monstrous heresies the doctrines which the Church would have burned him for not believing a very few years before the Prayer-book was compiled. (Hear, hear.) Turn the leaves of the Prayer-book over. In what page would they find the masses for the dead? Where would they find the service for the administration of extreme unction? Where would they find anything about purgatory? The wisdom of our ancestors sanctioned all these things, but the wisdom of our more recent ancestors has changed all these things. ("Hear, hear," and cheers.) And when they were told to be faithful to the wisdom of their ancestors, their friends should be good enough to fix the date. (Cheers and laughter.) If they must reverence the wisdom of their ancestors in the sense in which some of their opponents asked them to reverence it, then the reverence of our ancestral wisdom became the purer the nearer they travelled towards its source, and he seriously wanted to know how far they were to go back. (Hear, hear.) Were they to go back to the Heptarchy, or to the heathenish times before the Heptarchy? Would their friends be good enough to tell them where their reverence was to begin and where it was to end? It was less than 200 years ago since the Toleration Act was passed, but the wisdom of their ancestors which they were called upon to admire, had been shown through generation after generation since then by gradually repealing one disability after another imposed upon those who dissented from the Established Church. (Cheers.) Their wisdom had been shown by withdrawing from the Church one weapon after another by which she had defended her supremacy, and by stripping Churchmen of advantages which they once enjoyed over their Nonconformist fellow-citizens. (Loud cheers.) What they had, therefore, to say to those who charged them with innovation was this—that Disestablishment began after the Toleration Act, and the movement had been going on ever since. It was not Mr. Edward Miall who started it. It was a statesman of the time of William III. (Applause.) The movement towards perfect religious equality, no doubt had been very slow, but it had been strong and firm and irresistible. And what they said was this—that no catastrophe was to be feared if the movement was begun. The catastrophe must come if there was any serious attempt to arrest it. Mr. Cross, the Home Secretary, was good enough to come to Birmingham the other day. (Laughter.) It was very kind of him: they had not done anything to deserve it. (Renewed laughter.) He made a speech which in some respects was interesting and remarkable; and among other things to which he referred was this movement for the disestablishment of the Church of England. Mr. Cross was a statesman whom it was very hard to describe. He sometimes thought that he hardly seemed to be in his right place. He had many very Liberal tendencies, and very Liberal ways, especially of dealing with the great municipalities of the country. He was a kind of "cross," he thought—(loud and prolonged laughter)—and he seemed to have got the best part of himself from the Liberal side of his parentage. (Renewed laughter.) But in the course of his Birmingham address he said what gave one the impression that he thought that this great and national movement had already reached its terminus. He said, "The most perfect system of religion exists in this country for every person. I do not understand why those who have such absolute freedom as they possess, should ever say a word against the Church of England." Now, he confessed that Mr. Cross's idea of absolute freedom was to him a very remarkable one. (Hear, hear.) The Church of England was a national institution sustained by national property, and the absolute freedom that they enjoyed was the absolute freedom of deriving no advantage in the world from it. Suppose they had a public park in Newcastle, given to the town by some noble benefactor five or six centuries ago. Through generation after generation children had played in it in the summer time; and under the trees men and maidens through century after century had done their courting; and on the seats old men, when their day's work was done, sat down to breathe the free air and to think of the time when they themselves were young. The park had been given to Newcastle when all the people of Newcastle were of one religious faith. But suppose when religious differences began to appear among the people a law had been passed forbidding all Presbyterians, and all Baptists, and all Independents, and all members of the Society of Friends, and all Unitarians, and all Roman Catholics to go into the park, and giving them absolute freedom to remain outside. (Laughter and applause.) Mr. Cross would think that a very

great matter; but they knew there was a time when they were not permitted to remain outside. (Laughter and applause.) There was a time when they were fined, imprisoned, exiled, and burnt for refusing to walk in the ecclesiastical preserves. And Mr. Cross thought that now they had got rid of all these troubles; that although they could not go into the park, they ought to be perfectly satisfied with their position. What he had to say in reply to Mr. Cross was, that if this policy of freedom was good enough for them, surely it was good enough for the Church people. (Hear, hear.) They had absolute freedom, because they were at liberty to erect their own churches at their own expense, or to hire buildings belonging to other people in which to conduct their worship. If that was absolute freedom, they asked, "Why should not members of the Establishment have the same?" (Applause.) They had absolute freedom because they were at liberty, through the extraordinary generosity of Mr. Cross and his ancestors, to put their own hands into their own pockets and support their own ministers. If that was good enough for them, why was it not good enough for the Churchmen? (Applause.) They had absolute freedom, according to Mr. Cross, because they were not punished for holding certain theological opinions. If that was good enough for them, why was it not good enough for Churchmen? They had their theological opinions sanctioned and sustained by Act of Parliament. The Nonconformists' position was a very, very simple one. They said that these parish churches were built at a time when the nation was practically of one faith; that they were intended for the use of all the people in the parish; that all the people in the parish now ought to derive advantage from them. They could not all worship together, but if the parish had a rent from those that used the public building for their worship, the parish would receive advantage from its property. (Hear, hear.) They should greatly object, he supposed all England over, to having town halls of the country used by one particular party. Let any party use the hall that paid for it. (Applause.) Let any party use the church that paid for it. (Renewed applause.) They maintained that the revenues by which the clergy were supported were revenues intended to provide religious instruction for the whole people. The cause to which they were committed (said Mr. Dale, in conclusion) was the cause of the martyrs, of freedom in every generation and in every century, and they were resolved, God helping them, to be faithful to it. They did not suffer in vain. One generation stoned the prophets, and the next built their sepulchres. They fought for toleration, and they won it. They fought for the larger freedom which they now enjoyed, and they won it. And he and others had come to Newcastle in order to learn whether the Radicals of that borough, with their keen intelligence and their robust vigour, were prepared to take their true part in the final struggle which they were also going to win—the struggle for perfect religious equality. (Loud cheers.)

The Rev. J. G. ROGERS, B.A., who was most cordially received, after a brief reference to his former connection with Newcastle, said he could not but think that night of the Liberation Society of those times, and of a visit which Mr. Edward Miall then paid them; and he could not but contrast that meeting with their present magnificent gathering. And if there was anything that was necessary to make him take courage, it was the contrast between what was and what is; and if there was anything to inspire him to fresh diligence and zeal, it would be the recollection of the heroic spirit, the self-denying labour, the strong and loyal and undying faith in principle which Mr. Miall then exhibited, and which he trusted he had in some measure transmitted to those who were seeking now to take up the flag of religious equality. (Cheers.) He was sorry the modesty of their chairman had prevented him from making a full speech, and enlivening them with some flashes of that wonderful eloquence which electrified the House of Commons last session. Those who had long fought by his side would watch with great pleasure and interest such a career as his. (Prolonged cheers.) After adverting to one or two points of the State-Church controversy, the speaker said he would do a great deal to prevent the Church of England from being robbed of one iota of the real power which it possessed as a spiritual body for the evangelisation or improvement of this nation. (Cheers.) He was not going to attack it. He was not going to say a word against its bishops or its clergy. But he was going to say that to give it an ascendancy over other religious communities was doing a greater wrong to itself than it was doing to them, and was doing a greater wrong to the nation than to either, and that for its own sake, and for the nation's sake, not for the sake of Nonconformists, the position which it held as an Establishment it ought to hold no longer. (Applause.) It was curious to find how soon its members, if placed in a position analogous to that of Nonconformists, soon found they had a grievance. In the recent school board election in London, the clerical cry was "freedom of conscience!" What did it in this case mean? Simply the freedom for parents to take out of the funds of the nation money to pay for the education of the children in their own particular creed. (Hear, hear.) That was their idea of freedom of conscience. Because they were not allowed to get it they became furious. There were others, the Ritualists, who clamoured for freedom of conscience—that is, the liberty to break the law. (Cheers.) Two of their clergy had recently been inhibited.

Lord Beaconsfield dealt with them in a manner they had not been accustomed to; they did not like it, they would not obey the law, and then they posed before the country in the character of martyrs. All for what? Simply for being subjected to the penalties of Nonconformity, which Nonconformists had been compelled to bear for centuries, and which Mr. Cross said were not penalties at all. (Applause.) Nobody was going to prevent them from having what services they pleased; only they were told that if they did, they could not remain inside the Church of England by law established. As soon as they were told this, they became conscious of a grievance of their own, though they had closed their eyes to the grievance which had pressed and pressed still more upon those who were outside that Church altogether. (Applause.) Oh, but it is said, "You have toleration; the days of persecution are past, the age of toleration and freedom are come; why should you complain?" To him that word "toleration" had almost an unpleasant sound about it. (Hear, hear.) It certainly implied that if a man had the right to tolerate he had the right to persecute. It seemed to him to be only one degree better than persecution. It implied a right on the part of a man or on the part of a State to inquire into the religious opinions of all the people, to pronounce as to their character, to say whether they were false or true, whether they were good or evil, whether they were healthful or noxious. No man had a right to do anything of the kind. (Applause.) He was not claiming liberty for those who held particular views of Christian truth, he was claiming liberty for everybody; he was simply asserting that with any man's individual opinion in matters of faith, no State under heaven had any right to interfere. (Cheers.) What was more, he maintained that when it did interfere, it did a more deadly injury to the truth itself. They were told that the nation had got great benefit from the Establishment, that it was doing a vast amount of good, that as it did not affect very much the Dissenters who did not agree with it, and as they had not to pay any more taxes because of it, they should let it alone. If he was certain that the nation had received this great good, he should be disposed to listen to the argument; but it did not look very reasonable at first sight. Here was the fact. One-half of the people did not belong to the Established Church. (Applause.) He could not see that there was any *a priori* reason for believing that the nation received any particular benefit in having a line of demarcation drawn right down its centre, parting off the sheep to the right and the goats to the left. He could not see what good that was to the nation. It rather seemed to him a serious breach in their national unity which troubled them at various times in all their political difficulties. (Hear, hear.) When he heard a certain class of Churchmen speaking of Dissenters as if they belonged to the wilds of Arabia and asking curious questions as to the manners and customs of these extraordinary people, he could not admit that such gentlemen were improved by the tone of supercilious arrogance which the system of ascendancy had engendered in them. And when, on the other side, he found a certain class of Dissenters—he hoped they were getting fewer and fewer every day—who went into ecstasies if the clergyman bowed to him, or the rector called upon him, or who fawned upon a dean with whom he happened to be on familiar terms, he could not admit for a moment that the Dissenter was improved by such a habit. And if there was, as there might well be, a rankling sense of injustice in the minds of Nonconformists; if a Nonconformist says—"I am a free Englishman, even as those men who assume to be superior to me, the English blood runs in my veins, the English traditions are mine, in the proud history of my country I have a part, to all her institutions I am devoted, for all her needs and all her services I am liable; the tax-gatherer comes to my door; if there was a conscription I should have to go and fight her battles; I am as true an Englishman, root and branch, head and heart, as the best Churchman of them all—and why should I be treated as a pariah and an outcast?"—if such feelings as these were engendered, as well they might be, by this demarcation made by the Church Establishment, then he believed less than ever that the nation derived any benefit from it. (Applause.) The nation was disturbed by this antagonism. (Hear, hear.) There was hardly a political issue that arose which did not become more and more a battle between Churchmen and Dissenters. The battle in London last week over the School Board would never have occurred had it not been for the existence of the Established Church. With all these things before him, he could not admit it was quite obvious on the face of it that the State-Church was doing all the good that some people said. Then they were told that but for the Establishment there would be large districts of the country that would be consigned to perfect heathenism. He could tell those who said so that large districts of the country would have been still in heathenism if it had been left to the Church. (Applause.) But supposing this was so, was it not a slander upon the bishops, upon the clergy, upon the Universities, upon the devoted people who have given millions to the Church of England within the last fifty years—was it not a slander upon all these to say that if there was no Establishment there would be no provision for the religious wants of the community. (Applause.) But if they looked at the facts they could not

discover why the Establishment existed. One bishop would tell them that it was to promote Catholicity; another, because it was the bulwark of Protestantism—one that it maintained the rights of the laity; another that it was supported because it did not degrade the ministers to the dependent position of dependent ministers in independent churches—"Hear, hear," laughter and applause)—one, that it conserved orthodoxy; another, that it was so comprehensive as to admit of the utmost diversities of opinion. But could the Church of England be all these things at once? It could not be at once the glorious conservator of Catholicity and the stubborn defender of Protestantism; it could not be a security against heresy and yet a guarantee for perfect religious freedom; it could not both maintain the rights of the clergy and the independence of the laity at the same time; and if its supporters would only tell him which Establishment it was they meant, then it would be possible to meet and answer them. All he could say was, that if the Church was all that its supporters said it was, it was the most Protean monster that had ever been seen in this world, with many faces, many voices, many forms; and all the union that was among its followers was that all alike clung to the prestige and power of the State. The members of the Liberation Society bore a tolerable amount of scandal and opprobrium in the course of twelve months, and if there was anything to steel them to that, it was the fact that their opponents hated each other a great deal more than they hated the society. (Applause.) The speaker gave some illustrations of the position that the Establishment promoted the growth of clericalism everywhere—that clericalism which was opposed to the liberty, progress, and prosperity of the nation. There had been experience of it in the London School Board election during the last few weeks. The gentlemen that had been in the board were filled with anxiety and fear that they were to be turned out. And what had they done that they should be turned out of office? They had sent 182,000 children to school, and had cleared the streets of London of many of their waifs and strays. They had produced such an impression upon the juvenile community that the superintendents of police and magistrates had been obliged to acknowledge it. They had introduced what then called their unsectarian system of teaching (though it was not what he cared for). These clergymen were determined that they would lay their hands on these schools; and because the School Board did not allow them to do it, therefore the Board was to be denounced by every vestry, to be censured from every pulpit; and Canon Gregory boasted that at last they were going to assert their sway, and were certain of a majority of at least ten on the Board. They went a strange way to work to do it. They showed how little the clergy understood the true feeling of the people of England. They thought that the great masses of the people of London who were getting the benefits of education were going to be frightened out of their senses by a 4d. rate and by Canon Gregory's cock-and-bull stories about the money to be spent on soap if the present School Board were allowed to continue in office. They calculated upon victory, and the members of the old Board feared that there would be at least a close run, if not a defeat; but when the Saturday morning came, and there was not only not a defeat, but a complete victory, and every member of the School Board was returned, he knew that the mind of the people was right. (Applause.) He said on Saturday morning, "This is a resurrection of Liberalism," and it was a resurrection of Liberalism all over the country. (Applause.) They had been doing their best to bring it about in one way or another. If a Ministry could wreck the fortunes of a party, surely Lord Beaconsfield's would have done it. If he had had his way we would have been fighting for the continuation of a system of cruel religious wrong in the East. The question here was to some extent the question there. There was persecution for creed there as there was persecution for creed here. He did not wonder that Lord Beaconsfield should take the side of the oppressor. People here, as everywhere, were for the side of the oppressed against the oppressor, and of the persecuted against the tyrant. There was no State in Europe in which this clericalism was not working mischief. It was dividing and destroying the peace of prosperous little Belgium, it was keeping Spain down, degraded and depressed. (Applause.) It had just succeeded in overturning the most honest and upright Government that France had had for many and many a day. (Applause.) It was dividing France at this hour, and it was aggravating seriously the complications in the East. It was high time that the interests of humanity should rise paramount and supreme to it. (Mr. Rogers resumed his seat amid great applause.)

Mr. GEORGE LUCKLEY moved the following resolution:—

That this meeting heartily thanks Mr. R. W. Dale and the Rev. J. G. Rogers for their able addresses, and records its opinion that the connection of the Church with the State is a hindrance to national growth and to religious unity; and that the usefulness of the Church of England and the best interests of the country will be promoted by an entire severance of that connection.

Dr. RUTHERFORD seconded the resolution, which was carried with acclamation.

Mr. DALE having replied to some questions, the resolution was carried, and a cordial vote of thanks to the chairman brought the proceedings to a close.

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